

**THIS  
IS  
THE  
END!**

by Arthur S. Maxwell

## ABOUT THE AUTHOR



*Arthur S. Maxwell began writing books and magazine articles on prophetic subjects half a century ago in England, where he lived until 1936. The total of his published works has now reached 104, including the current volume, "This Is the End!" Ten of his volumes on Biblical themes have enjoyed sales in excess of 100,000 each, one of them—"Your Bible and You"—having passed the million mark. Foreign-language editions include translations into French, German, Spanish, and a dozen other languages. Best known of his books for children and youth are "Uncle Arthur's Bedtime Stories," the "Children's Hour," and the ten-volume set "The Bible Story," which together have sold more than 40 million copies in eighteen languages. Besides writing books, Mr. Maxwell also edits the "Signs of the Times," widely read prophetic monthly, a responsibility he has carried since 1937.*

Box 662

# THIS IS THE END!

by **ARTHUR S. MAXWELL**

Author of  
*Time Running Out,*  
*So Little Time, This Mighty*  
*Hour, The Bible Story, etc.*

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# FOREWORD

Some will say that the title of this book is alarmist, even fanatical. It is not so intended. It was chosen in the light of the evidence which the book presents.

I admit that it is daring, challenging, and indeed alarming, but the facts demand that an alarm be sounded. Something *is* coming to an end. Call it the "present order" if you will. Call it "the age" or "the world." The name matters little. What is important is that all signs point to the approaching terminus of history as we know it.

I use the word "end" much as the Bible prophets did millenniums ago. When Amos wrote about 760 B.C., "The end is come upon my people," he didn't mean that the nation would pass away next morning, or even next week. As a matter of fact over thirty years elapsed before the Assyrians captured Samaria. But the prophet saw catastrophe coming. He recognized the unmistakable signs of approaching disaster. The end-time, the time of the end, for Israel, had arrived. Unless the nation changed its ways its doom was certain.

Likewise about 630 B.C., when the fall of Judah was still twenty years away, the prophet Zephaniah declared, "The great day of the Lord is near, it is near, and hasteth greatly." Chapter 1:14.

About 595 B.C., when Babylon was at the height of its power, the prophet Jeremiah said of it, "Thine end is come," (chapter 51:13), though the Medo-Persians did not overrun

it for another fifty years. What he meant was that judgment upon Babylon was certain and irrevocable. Appalling sins had made its end inevitable—and near. The Judge of all nations would not tolerate it much longer.

Now the end-time is here again. Not now for one nation, but for all. The evidence is overwhelming, as the following pages attest.

I have written on this subject many times before. First as editor of *Present Truth* (England; 1920-1936), and later as editor of the *Signs of the Times* (U.S.A.; 1936- ). My books have borne such titles as *Great Issues of the Age* (1927), *This Mighty Hour* (1933), *These Tremendous Times* (1938), *History's Crowded Climax* (1940), *Great Prophecies for Our Time* (1943), *So Little Time* (1946), *Time's Last Hour* (1948), *The Coming King* (1953), and *Time Running Out* (1963).

Each of these books brought the evidence up to date. There was no turning back, no reversal, no cancellation. With the passing years evidence that the end-time for our world has arrived has become ever stronger and stronger, ever more global and convincing. *This Is the End!* should leave no lingering doubt.

A. S. M.

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ARTIST, VERNON NYE; © P.P.P.A

Everybody is worried by the startling events now taking place all around the globe. Is time running out? Could this be the end?



## Chapter ONE

# End of History

Early on the morning of August 25, 1966, persons standing on the dock at Nanaimo, British Columbia, were shocked to see the brand-new ferry *Queen of Barnaby* break her moorings and sail out into the bay without captain or crew.

Repairmen who had been working on the engines all night had failed to notice, when they started them, that the propeller was in running position. Fortunately one man had the presence of mind to lower the anchor just in time to save the 3.5-million-dollar ship from disaster.

One could hardly imagine a more fitting parable of our time. Modern civilization, mechanized and beautified with all the latest inventions, is moving onward at ever-increasing speed to catastrophe. Unless someone lowers an anchor it will surely go on the rocks.

Shortly after the close of the second world war, I flew into Germany to see for myself the incredible ruins that had once been Berlin, Hamburg, and other famous cities. Thousands of others did the same. None who saw that awesome sight could ever doubt the immensity and totality of disaster that can come to even the greatest empires.

All around the world vast ruins testify that history does end, and, in times past, *has ended* for whole peoples, races, and nations.

The pyramids and temples of ancient Egypt, the excava-

tions of Nineveh and Babylon, the stately columns of Baalbeck, the majestic Parthenon of Greece, the *Forum Romanum* in Rome, the Aztec monuments of Mexico, the Angkor Vat of Cambodia, the Zimbabwe Temple in Rhodesia, all tell of long-faded glories and of history that ceased for long-forgotten people. No matter how great and powerful they were in their heyday, judgment came upon them, swift and permanent.

Now it is our turn. All signs indicate that our civilization—richest and most prosperous of all time—is following a similar trail to a similar fate. Only today, because of modern scientific discoveries, coupled with rapid means of communication and transportation, the whole world is involved. Not one country, but all countries. Not one race, but all races. In short, the destiny of mankind is at stake. Everybody's future is in jeopardy.

This is the primary fact of our time. Failure to see it betrays incredible blindness. Refusal to recognize it and prepare for it is inexcusable folly.

More and more thinking people are expressing the conviction that the world has reached its most critical hour.

"History tumbles over itself in our time," said Dr. Stuart L. Anderson, addressing the centennial meeting of the Pacific School of Religion, October 11, 1966. "Revolutions occur so fast that one can scarcely tell which is revolt and which is reaction. The status quo is gone, and change itself is the new routine."

"This is an epoch of massive challenges," wrote the Rev. Malcolm Boyd in the *Wall Street Journal* of February 8, 1967; "foundations are shaking."

"The world is sick," said Pope Paul VI in his encyclical, "On the Development of Peoples," of March 28, 1967. "Its illness consists less in the unproductive monopolization of resources by a small number of men than in the lack of brotherhood among individuals and peoples."

Early in 1966 a popular magazine had a cover story entitled "World in a Mess." It was frank, unpleasant, and unnerving.

"At one time," it said, "Americans were optimistic that there could be a stable and well-ordered world, with many problems adjusted through the United Nations. After investment of more than 100 billion dollars in aid and almost a trillion dollars in a defense system to help provide stability, the mess appears to grow worse. . . .

"War dangers, tensions, and instability in the world are found to be adding to pressure for more armament, not less. The world's mess . . . is widespread and profound."

It is indeed a fearful mess. Everywhere there is political instability. The new African nations live in constant fear of revolution. Most South American nations are in similar plight.

The Dominican Republic is still a powder keg months after revolution was put down and order restored by United States troops.

In Indonesia inflation is out of control, with the rupiah worth only 100th of its 1962 value. In six months the exchange rate rose from 5,000 rupiahs to the dollar to 17,000. The price of rice, a staple of the Indonesian diet, has more than quadrupled within a year.

Hostility between Soviet Russia and Communist China grows more menacing from day to day. Tension runs high along the 4,500-mile border that separates the two nations.

Western Europe, while presently prosperous, is sharply divided and everybody knows that the North Atlantic Treaty Organization is in deep trouble.

Relations between Israel and the Arab states, after the lightning conflict of early 1967, grow constantly worse and the danger of a new war in the Near East is very great.

In his annual report to the United Nations on September 25, 1966, the secretary-general revealed his personal concern.

"Escalating hostilities in Vietnam and the deteriorating international situation," he said, "have inevitably intensified the arms race in both the conventional and the nuclear fields."

After mentioning that both France and China have conducted nuclear tests in the atmosphere and that the United States, Britain, and Russia have continued to conduct such tests underground, he went on to say, "The possible consequences are alarming. If there should be a unilateral technological breakthrough by one of these powers in either offensive or defensive nuclear weapon capability, it could upset the existing uneasy balance of terror and lead at once to a new and greatly accelerated nuclear arms race.

"The dangers of nuclear proliferation are very real and very grave, more so than may be generally recognized. The use of nuclear reactors produces plutonium which, when processed in a separation plant, can be used to make nuclear weapons by techniques that are no longer secret. According to some estimates, by 1980 nuclear power reactors throughout the world will produce more than 100 kilograms of plutonium every day.

"It is always possible that cheaper and simpler methods of producing fissionable material may be discovered and that their availability for warlike purposes will increase astronomically. The risks that now exist of the further spread of nuclear weapons hold such peril for humanity that international safeguards should be established not only over nuclear power reactors but also over other nuclear plants which produce, use, or process significant quantities of fissionable materials."

It is one thing to say that "international safeguards should be established" and quite another to bring them into being. True, in 1963 a nuclear test ban treaty was signed, but it did nothing to stop the "proliferation," of nuclear weapons. More nations know the secret of the bomb than ever, and the membership of the "nuclear club" grows larger every year.

At first this "mystery of the ages," as it has been called, was known only to a few people in the United States and Great Britain. Then Russia discovered it, followed by China, France, and India. Undoubtedly West Germany knows it too and would put the knowledge to use if it could. Both Egypt and Israel have announced that they will join the "club" in the near future. Other "near-nuclears" are Sweden, Canada, and Japan.

Early in 1966, at a meeting of the Disarmament Commission in Geneva, Switzerland, an effort was made to produce a non-proliferation treaty, its essential feature being that the superpowers would pledge not to pass on their nuclear weapons to non-nuclear nations, and the non-nuclears, in turn, would pledge not to build any of their own. It didn't get anywhere. Naturally the non-nuclears did not want to remain forever in a second-class category.

As *Newsweek* commented on March 6, 1967, "No country is free of strategists who contend that the only serious defense these days is the threat of nuclear retaliation, and their arguments are especially tempting in lands not covered by the American nuclear umbrella. In Israel, where atomic weapons would offset the huge numerical superiority of the Arabs, in India and perhaps Japan, both of which will soon live under the threat of Chinese nuclear missiles, few generals are happy about renouncing the nuclear option forever."

German deputy Felix von Eckhardt likened the efforts of the Disarmament Commission to those of "a club of notorious boozers who demand a written pledge from teetotalers never to touch a drop."

Meanwhile the superpowers continue to expand their nuclear arsenals at a frenzied pace as though determined to maintain their position of superiority at all costs.

The United States now has a stockpile of over a thousand Minuteman intercontinental ballistic missiles (ICBM's) which

can take off in thirty-two seconds, plus fifty-four Titan II missiles, which carry considerably more megatonnage than the smaller Minuteman, and 640 submarine-borne Polaris. With additions already under way, the total will soon be over 1,700 and pack a combined explosive power equal to 1.8 billion tons of TNT, more than half a ton for every human being on earth.

In addition, the United States is developing the Poseidon missile—a king-size, submarine-fired weapon armed with a bigger brain and decoys with which it can make its way through an antiballistic defense. The Pentagon has also ordered a special study to determine whether the United States should build an even bigger super-rocket, tentatively designated the ICM (for Increased Capability Missile).

In an effort to keep up with the United States, the Soviet Union has built 400 ICBM's, 125 submarine-launched missiles, and 700 medium-range nuclear missiles targeted on Western Europe.

But the greatest danger lies not with the two major nuclear powers, serious though this is. Infinitely greater is the fact that more than a score of smaller nations will soon be producing over two thousand A-bombs a year.

It is now common knowledge that there will soon be enough plutonium at the call of small countries to build thousands of atom bombs and start a dozen nuclear wars.

Recently the International Atomic Energy Agency located in Vienna, Austria, came up with the following projection of the number of A-bombs that the smaller nations could be producing in the early 1970's:

Belgium	121
Bulgaria	80
Canada	250
Czechoslovakia	15



Finland	60
Hungary	80
India	118
Italy	54
Japan	354
Netherlands	5
Norway	40
Pakistan	20
Spain	267
Sweden	316
Switzerland	201
Taiwan (Nat. China)	30
U.A.R. (Egypt)	15
West Germany	101

To support these figures Dr. Sigvard Eklund, Director General of the International Atomic Energy Agency, stated that in 1958 the world total of electricity produced from nuclear reaction was a mere five megawatts [5 million watts] generated at a single plant. By the end of 1966 this figure had grown to 8,000 megawatts. By 1970, there will probably be 30,000 megawatts, and, in 1980, more than 200,000 megawatts.

"Today's 8,000 megawatts," he said, "produce more than 4,000 kilograms of plutonium a year. The forecast for the early 1970's is for more than 10,000 kilograms of plutonium annually, and perhaps 100,000 kilograms in the year 1980.

"Of the total which will be produced in 1970, about one third will be produced in countries which are *not* nuclear powers at the present time."

As it takes about five kilograms of plutonium to make an A-bomb, there will be sufficient to make 2,000 in 1970 and 20,000 a year by 1980.

The dread possibilities of this development are beyond

imagination. For it will take the explosion of only one small A-bomb in some remote part of the world to set off all the rest and spread nuclear destruction, swift, terrible, and total, from nation to nation all around the world.

Such is the "balance of terror" that exists today, threatening the very existence of human life on this planet.

If anyone doubts the magnitude of the peril he should view the film "War Game" produced in England with the approval of the British Broadcasting Company. I saw it at the 1967 meeting of the Associated Church Press in New York.

The plot is simple. In a time of international stress an A-bomb goes off accidentally. Somebody pushes a button by mistake. But there is no time for apologies or amends. Retaliation is immediate, and bombs begin to fall all over England, on the Continent, everywhere.

Catastrophe follows on an enormous and appalling scale. Houses, schools, churches, hospitals, whole cities disappear. Millions die from blast, fire storm, and radiation. Men, women, and children who but a few moments before were happily enjoying the comforts of life, without a care for the future, are seen scorched beyond recognition or panting for breath in the last throes of suffocation.

With all hospitals destroyed and no pain-killing drugs available, the few remaining police are driven to shoot the worst of the wounded. Then the fear-crazed survivors, without food or water, turn upon the police in unbelievable scenes of lawlessness. In no time at all a peaceful, law-abiding English village becomes a raging madhouse of doomed civilians dying amid the ruin of their homes.

This picture was produced in 1967 with the purpose of warning everyone of what lies ahead.

Some reject it as exaggerated. They say that such a disaster could never happen. But it could. With so many madmen

about it could happen anytime. China's recent detonation of a hydrogen bomb makes the situation more perilous than ever.

Beyond question the ship of civilization is moving fast toward the rocks of nuclear disaster. And there's nobody on board with strength or sense enough to cast an anchor and stop the stupid race to destruction.

Will catastrophe come this year or next? In the 1970's or the 1980's? Who can tell? Perhaps, in God's mercy, judgment may be postponed a little longer. But every day the fact becomes clearer that we have come to the close of history, the end-time of the world.

This is the end!



ARTIST, VERNON NYE; © P.P.P.A.

After man reaches the moon, what then? Will he travel ever farther through the universe? Is there a limit to his scientific achievements?

# End of the Space Age

The century plant, native of Mexico, was given this name because it was long supposed to bloom but once in a hundred years, then die.

Bygone civilizations went through a similar experience. They were long in development, bloomed briefly, then passed away. Ours may do the same.

The bloom began to appear about a hundred and sixty years ago with the invention of the steamship (1807) followed by the steam printing press (1814), the reaper and binder (1834), the telegraph (1837), the sewing machine (1846), the telephone (1876).

As the nineteenth century drew to a close, intriguing new blossoms appeared in the form of electric lights and labor-saving devices, also motorcars and other products having internal combustion engines. Then came Kitty Hawk and the dawn of the Air Age.

As the main stem of progress rose higher and higher, it became ever more radiant with new inventions, brought forth from nature by thousands of eager scientists the world around.

In the 1940's the discovery of nuclear fission opened up not only the possibility of nuclear bombs but of a new source of power to move the wheels of industry, to heat and light cities, and to obtain fresh water from the sea.

Meanwhile a study of electronics produced the computer,

data processing, marvelous copying machines, and a thousand other aids to industry.

The little bud that burst open in 1903 with the first successful flight of a heavier-than-air machine has grown into a splendid array of airplanes flying faster than sound and linking every important city around the world in an amazing aerial network.

The primitive telephone and telegraph have evolved into an international communications system almost beyond imagination, with urgent news being transmitted from country to country via man-made satellites far up in the sky.

Today the "century plant" of Western civilization is in full bloom, scintillating with all the riches and glory of a golden age unexampled since the dawn of history.

The speed with which this plant has grown and bloomed is beyond belief. Many a youth today is under the impression that young people were always able to drive around in fast sports cars or fly from place to place in luxurious planes. They think that roads were always paved with concrete or asphalt and that electric gadgets of every kind were always as common as they are now.

Not so. I well remember how, when King Edward VII was crowned in 1901, our house in Hove, England, was illuminated with hundreds of wax night-lights held in colored glass containers because electricity was not available, or too expensive. When we went to town, it was in a horse-drawn bus. If my parents wanted a "taxi," I was sent down the street to awaken the sleeping driver of a one-horse carriage. I recall when Bleriot won \$50,000 for flying the English Channel—twenty-one miles—for the first time. That was in 1910.

Virtually all the thrilling inventions of our day have been produced in my lifetime.

Writing in the *Signs of the Times* of September, 1965, Charles W. Hartwick told a delightful story entitled "When



the First Car Came to Placerville." He was in school at the time, and excitement ran high as the day for the great event drew near. A wealthy cattle rancher had gone east by train to purchase one of the new horseless carriages, which was to be delivered by freight at the railroad station. Then it would pass the school. It was one of the first cars to arrive in California.

"Teacher was writing on the blackboard when it happened," he recalled. "She didn't hear it, but we did. Our seats couldn't hold us. As if by command we all started for the door. Shocked by our action, Teacher ordered us to our seats. We said, 'The car is coming!' That was enough. She, with us following, rushed to the road in time to see a little two-cylinder red runabout stir up a cloud of dust as it passed slowly by."

Dallas Youngs told a similar story in the March, 1967, *Signs of the Times*.

"I well remember what a thrill it was to me as a boy to have the threshing machine come to thresh my father's oat crop. Down the road it would come at about four or five miles per hour. The high, wide-wheeled engine would send up a column of black coal smoke as it pulled the separator behind it. The grain was usually stacked, and the separator would be placed alongside it. The engine, however, was thirty or more feet away, and connected to the separator by a wide belt. The operator of the rig would get up a good head of steam, and with every man in his place the threshing operation would be under way. . . .

"When I was ten or eleven years old, I walked to town a distance of five or six miles on the third of July. I was trudging home with a sizable bag of firecrackers when the doctor of the community came along and offered me a ride in his fire-engine-red, two-cylinder, buggy-like automobile. This was my first automobile ride, and we scooted along the

country roads scaring chickens and horses at the frightening speed of ten to fifteen miles an hour. . . .

"I remember hearing my grandmother tell of her girlhood in Indiana when the family was too poor to afford candles and all the light they had was from a twisted rag burning in a dish of tallow.

"After the candle came gas lights, the kerosene lamp and lantern, and other types of illumination. Then . . . Edison demonstrated his incandescent electric light, which has since been such a blessing and benefit to everyone.

"The washing of clothes has gone from the old rub board to the automatic washer and dryer. Vacuum sweepers have pretty well replaced brooms, and electric dishwashers take care of that age-old task of washing dishes. The housewife has mixers, blenders, peelers, and electric can openers to assist her in preparing the family dinner. No longer does she have to hang a cooking pot over the fireplace as did her great-grandmother, nor does she have to put wood or coal in the kitchen range. Great-grandmother used to keep milk from going sour for a day or so by putting it in the old springhouse, and grandmother solved the same problem with an icebox; but today's housewife has a frost-free refrigerator which will keep milk sweet for a week. In addition she probably has a deepfreeze."

It has all happened so quickly that the older generation scarcely realizes the immensity of the changes that have taken place. It is as if some inexplicable, supernatural force were at work causing the "century plant" of our civilization to bloom suddenly, brilliantly, for some special purpose.

And it could be that when that purpose is completed, the plant will die.

This is not a popular idea. Everybody—that is, almost everybody—is certain that progress and invention will go on and on, becoming ever more marvelous year by year until

at last the age-old dream of universal, Utopian prosperity will become a reality. That man might make a mess of things and spoil it all never occurs to them. But he could, and he will.

Strangely, in the one place where the Bible speaks prophetically of the coming of an era of unexampled progress and prosperity, it links it with the time of the end. Said an angel to the prophet Daniel, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

In other words, knowledge will not increase *ad infinitum*, but its increase will be a sign that the end-time of the world has arrived. When it happens on a prodigious, global scale, it will announce to all mankind that history's close is at hand.

In this connection a significant change is already taking place in plans for space exploration, that crowning achievement of this age of marvels.

Man has solved the problems involved in leaving the earth, going into orbit, and returning in safety. He has constructed rockets of enormous power, capable of carrying him through the atmosphere and beyond. He has designed capsules that have traveled millions of miles and withstood the searing heat of reentry. He has learned to live with weightlessness. He has planned rendezvous in space and kept it. He has even walked in space, hundreds of miles above the earth. He has sent vehicles to the moon and photographed it. He has sent other vehicles to Mars and beyond. His achievements in space are almost incredible.

Now he is planning a manned flight to the moon which, if successful, will undoubtedly be hailed as the greatest achievement of the ages.

Talk about speed! Not two years have passed since the Gemini man-in-space program was launched. At that time there was vast ignorance about space and many unanswered questions.

Now most of them have been answered. The twenty men sent into space by the Gemini program built up vital flight experience and tested thousands of pieces of aerospace equipment. They proved that man can live in space for as long as two weeks without ill effects, that he can even work outside his spaceship, and that pilots can link up with other ships.

Now all space efforts are being concentrated on the conquest of the moon. Scientists say that there are no serious technological roadblocks to a safe moon landing and return.

But for the tragic accident to the Apollo spaceship which killed three astronauts, the attempt might have been made in early 1968. Now it has been postponed a few more months. But not canceled. No indeed.

Discussing the tragedy that befell the three astronauts, *Time* magazine said, "Surveyor I and Lunar Orbiter II have illumined the moon as being little more than an ugly gray rock pile. So why send a man to see for himself? The geologist wants it done because he hopes to find clues to when and how the earth came to be. The biologist wants to know if there are any vestiges of existence there that might solve the riddle of what life really is. The astronomer hopes that a definitive look at the moon could help unlock the secret of how the solar system was formed. The astronaut wants to go because it is there.

"New as it is in the history of mankind's progress, the conquest of space symbolizes one of man's oldest, most basic drives: the hunger for knowledge, the lure of every new frontier, the challenge of the impossible. And that is the legacy left behind by Virgil Grissom, Edward White, and Roger Chaffee—just as it was by men like Marco Polo, Magellan, Charles A. Lindbergh, and explorer Robert Falcon Scott, whose Antarctic memorial bears an inscription from Tennyson's *Ulysses*: 'To strive, to seek, to find, and not to yield.'"

So the three men chosen to replace Grissom, White, and Chaffee will go on their history-making journey. They will seek. They will find. And they will not yield. And the hopes and prayers of every man, woman, and child on earth will follow them to the moon and back.

But what then? Where will they go next?

To Mars? Maybe, though some high in Government circles are wondering whether the prodigious expense involved would be justified by the results. After all, they say, most of the essential knowledge about space has already been gained, so why sink more billions in this phase of research?

No doubt the billions will be spent, for Mars has a strange fascination for men, and the attempt to put astronauts on that planet would arouse enormous public interest.

But after Mars what? The very thought makes even the most eager space planners hesitate and sends Government financiers into a tailspin. For the distance from Mars to the nearest fixed star is four and a half light years, a vast gulf which would take man four and a half years to cross if he could travel at the speed of light, which, at present, he can't.

To increase his present orbital speed from 18,000 miles an *hour* to 186,000 miles a *second*, and to construct a vehicle which would carry a three-man crew over so vast a distance, equipped with rockets of sufficient power not only to get them there but to bring them back again, would cost a fabulous sum. Moreover the vehicle would have to be much larger than any yet built and much better protected from meteorites and other objects likely to be encountered on so long a flight.

Already, warnings have gone out from Washington that such an undertaking must not even be contemplated. It is too expensive. It might mean sacrificing all welfare and other social-betterment programs for years to come. Certainly no nation, however rich, could fight a war, run an anti-poverty

campaign, and attempt to start a shuttle service to the Pleiades all at the same time.

Clearly we have come to the time when someone in authority must put his foot down and say, "Thus far and no farther." And that is what is happening. The moon, yes. Mars, possibly. But beyond the solar system—not now or ever.

In other words, space exploration has its limitations, and man has almost reached them. In what seems no time at all he has achieved all that is humanly possible in his corner of the universe.

This means that the Space Age, though it will undoubtedly witness other marvelous achievements, is actually coming to an end almost before it has begun. Scientists will soon be weeping, like Alexander, that they have no more worlds to conquer.

This too is a sign of our times, impressive beyond words. The blooming of our "century plant," now at its prime, in all its superlative, unexampled magnificence, is almost over. The first signs of decay are already clearly evident, as will be seen in the next chapter.

Beyond all question this is the time of the end.



## Chapter THREE

# End of Law and Order

Toward the end of March, 1967, the *Torrey Canyon*, one of the largest oil tankers ever built, went aground on the Seven Stones reef off Land's End, England. Through holes in her bottom and sides poured thousands of gallons of oil, which wind and tide soon wafted toward Cornwall's beautiful beaches and across the channel to France. As the dark brown tide swept onward, it covered picturesque harbors, lovely rock pools, and miles of silver sand with slimy ooze.

Villagers looked on helplessly at the destruction of what had been their pride and main source of livelihood as long as they could remember. Some tried to minimize the disaster with detergents, using hand pumps and watering cans in a vain, pathetic effort.

Likewise a dark, ugly tide of lawlessness is sweeping over the world, destroying every beautiful thing in its path and defying the best efforts of law-enforcement agencies to stop it.

It is one of the paradoxes of history that the Space Age, replete with incredible wonders and supposedly the most enlightened period in the annals of man, should have spawned the worst lawlessness since the Flood.

Take the United States, for instance—though the tragedy is not confined to any one country by any means. In 1967 large sections of important cities were laid waste by rioters. Only the intervention of the military restored order.



UNITED PRESS

Arson, looting, vandalism, and lawlessness of every kind now threaten our civilization with disaster. No one seems able to stop the plunge into anarchy.

Respect for law is fast disappearing. Crime is growing nearly six times as fast as the population. Since 1960 it has increased 47 percent.

"There is a national crisis in crime," said Assistant Chief Inspector Harry Taylor of the New York City police. "In my opinion, based on thirty years of police work, this country is in real trouble."

"Crime looms as a clear and present danger to the existence of organized society," said Evelle J. Younger, district attorney for Los Angeles County.

In an attempt to determine the extent of the drift toward anarchy, a national magazine contacted leading law-enforcement officers around the country. All gave a grim and frightening picture. Inspector Taylor was quoted as saying: "The crisis becomes more inflamed, year after year. But it isn't just a New York crisis. It's a nationwide sickness. Every big city in the United States is infected. I'm not talking about organized crime. What I'm talking about is 'unorganized' crime—the kind that touches everybody and jeopardizes the safety of people in the streets, in their homes, at their places of business. . . .

"In many cities, women are afraid to go out after dark. And they have good reason. Rapes, assaults, sadistic outbursts of senseless violence are on the rise. Crimes often seem to be committed out of sheer savagery.

"This is something new in American life."

A few weeks later David Lawrence wrote on this subject with the fervor of one of the ancient prophets: "Historians someday will write that the United States in the 1960's experienced an era of anarchy unparalleled in a free country governed originally by a written Constitution and once dedicated to the principle of law and order.

"We are today on the verge of a complete breakdown of our governmental structure.

"City governments appear helpless to protect human life. . . .

"City after city is plagued with 'demonstrations' and disorders led by irresponsible elements who put their own interests above those of the community. Crime has increased to an unprecedented degree as law enforcement is frustrated. . . .

"Is mobocracy to take the place of democracy? Even clergymen, who are supposed to preach doctrines of human love and conciliation, have joined the mob. . . .

"Where shall we look for leadership in the crusade to restore law and order?"

Everybody knows how sickeningly true this indictment is. Evil, destructive forces have got out of hand, and there seems to be no way to bring them under control. While many good men are doing their best to save the situation, they are outplayed and outmaneuvered by the powers of the underworld.

On March 15, 1967, J. Edgar Hoover, Director of the Federal Bureau of Investigation, published the crime reports for the previous year. They showed the following increases for major crimes compared with 1965: Cities below 10,000 population, 14 percent; suburban areas, 13 percent; cities with more than 100,000 persons, 10 percent.

Rates of increase for major crimes: murder, 9 percent; aggravated assault, 10 percent; forcible rape, 10 percent; robbery, 14 percent. Assaults in which a gun was used rose by 23 percent.

The statistics reflected a surge in crimes committed by youths. Arrests of persons under eighteen were up 9 percent.

So it goes on, the figures getting larger and larger year by year, like an ever-rising tide.

About two years ago President Johnson appointed a special committee of distinguished citizens to study the crime problem and find ways to stop it.

The commission's chairman was former Attorney General Nicholas deB. Katzenbach, and among its nineteen eminent members were Yale President Kingman Brewster, Negro leader Whitney M. Young, Jr., former New York City Mayor Robert Wagner, ex-Attorney General William Rogers, publisher Otis Chandler, San Francisco Police Chief Thomas Cahill, and former American Bar Association Presidents Ross Malone and Lewis Powell. There were also sixty-three staff members under the direction of James Vorenberg of the Harvard Law School, 175 consultants, and hundreds of advisers.

The commission called three national conferences, conducted five national surveys, interviewed tens of thousands of persons, and brought in a restrained but startling 340-page report.

"What instantly emerges from the commission's report," commented *Newsweek* of Feb. 27, 1967, "is an appreciation of the extraordinary varieties and complexities of criminal behavior. 'No single formula, no single theory, no single generalization,' says the document, 'can explain the vast range of behavior called crime.' Crime is a fifteen-year-old mugging an old lady for the few dollars in her purse; an amiable bookie paying off a \$2 bet; a rapist lurking in a doorway; an addict shoplifting in a discount store; a bright young businessman rigging prices with a 'competitor.'"

"What also emerges is the shadowy uncertainty of the criminal landscape. In a report crammed with statistics, the main statistics are missing, for no one knows really how much crime occurs in the nation. The commission's surveys show that the actual amount of crime in the United States is several times the amount reported to the police. In one survey—of 10,000 'representative American households'—the commission found that burglaries occur some three times more often than reported, that forcible rapes occur some

three and a half times more often, that white-collar offenses are probably the most underestimated of all crimes, and that no one knows for certain just how many victims of organized crime keep silent out of fear, or—as in the case of gamblers—out of a disinclination to see the particular criminal activity stopped.

"One thing seems a fact: The national crime rate is rising more rapidly than the population rate. . . . One boy in every six is sooner or later referred to juvenile court, and about 40 percent of all male children now living in the United States will be arrested for non-traffic offenses during their lives."

"Are we a nation of hoods?" asked Patty Johnson in the Waterloo, Iowa, *Sunday Courier*, her remarks being reprinted in the *Reader's Digest* for December, 1966.

"What is this new world we inhabit? It is foreign to me. Has violence become our national pastime? Is it the ultimate solution to our demands?

"I believe the answer, sadly, is yes. The police are afraid of us because we may turn on them and defend the thief. We are afraid to ride a subway or walk along a street at night, because if we are attacked there will be no one to help. The Good Samaritan died centuries ago. The good American is now a member of a minority group. He must remain silent, pull his shades, and keep his own counsel.

"My town is strange to me. I am afraid. And I am also ashamed. At times during my life I have been deeply moved by the majesty of this nation—moved, in fact, to a lump in the throat and a moisture in the eye. Today, in the sunshine of my hometown, I could weep for my country that it has declined so far in morals and manners.

"I remember the ennobling statements made in the days after the assassination of John Kennedy. We all pledged this nation to a new birth of justice and tolerance. And we said, through our tears, that there had been a great lesson in the



tragedy which fell across a whole world from the savage hand of a single maniac.

"But since that time the savagery has spread like slime. Violence is no longer the act of maniacs, but of those who are as sane as you and I. The horror of their acts is that they feel justified because they have a demand to be met, and society—that's us—hasn't fulfilled it. Violence has become the natural result of any grievance, brutality the logical conclusion for any injustice."

Tens of thousands of young people, many attending high schools and universities, have become users of LSD and other hallucinogenic drugs, carelessly wrecking their minds and bodies and doing innumerable foolish things in the process.

On March 2, 1967, a long-haired eighteen-year-old youth dived through the plate glass window of a confectionary store in the Sheraton Palace Hotel, San Francisco. Wildly he threw cans of candy about, breaking more windows and wreaking more destruction, until at last five policemen subdued him. He blamed the drug for his "trip," or escapade, and couldn't have cared less about the consequences. His attitude was the same as that of so many others today, "I don't know; I don't care; it doesn't make any difference."

"A year ago," said *Time* magazine of July 7, 1967, the hippies "had established scarcely half a dozen inchoate colonies in the United States. Today hippie enclaves are blooming in every major United States city from Boston to Seattle, from Detroit to New Orleans."

And this in the greatest country on earth, in the most magnificent age in history!

Not long ago a remarkable article entitled "The Appalling Erosion of Moral Standards" appeared in the *San Francisco Examiner*.

"What has happened to our national morals?" asked the writer. "An educator speaks out in favor of free love. . . .

Bookstores and cigar stands peddle pornography. . . . A high court labels yesterday's smut as today's literature. . . . TV shows and TV commercials pour out a flood of sick, sadistic, and suggestive sex situations. . . . Magazines and newspapers publish pictures and articles that flagrantly violate the bounds of good taste. . . . We have seen a steady erosion of past principles of decency and good taste. And we have harvested a whirlwind. As our standards have lowered, our crime levels and social problems have increased.

"Today we have a higher percentage of our youth in jail, in reformatories, on probation, and in trouble than ever before.

"Study the statistics on illegitimate births, on broken marriages, on juvenile crimes, on school dropouts, on sex deviation, on dope addiction, on high school marriages, on crimes of passion. The figures are higher than ever, and going higher.

"Parents, police authorities, educators, and thoughtful citizens in all walks of life are deeply disturbed. They should be."

It is a shocking picture and becomes even more so when one reflects that this condition is not confined to one country but can be found in almost all nations around the world. Crime has become a global disease, an epidemic of awesome proportions.

As Billy Graham was about to start his Greater London Crusade in the summer of 1966, Sherwood E. Wirt, editor of *Decision* magazine, published these reasons why the campaign was imperative:

"Crime of every kind has skyrocketed out of proportion to the growing population.

"Sixty percent of criminal cases go unsolved.

"Only one crime in twelve reaches a court sentence.

"The constabulary chief of London says that last year was 'the worst year of the century.'"

The same could be said of every major city around the globe. Everywhere lawlessness, immorality, drunkenness, drug

addiction, violence, grow by leaps and bounds. Only someone completely ignorant of history would say there will be no judgment, no price to pay, for all this wickedness.

It was just such widespread moral decay which brought about the Flood of Noah's day, as is so amply documented in the book of Genesis.

It was similar evil which led to the destruction of Sodom and Gomorrah in the days of Abraham.

It was a like weakening of the moral fiber of Babylon, Medo-Persia, Greece, and Rome which brought all these rich and powerful empires to ignominious defeat and ruin.

The destructive forces which we see in operation today are the very ones that brought these great nations to their tragic end in the long ago. These forces have never uplifted any people, never saved or redeemed them. They have always destroyed. They are destroying now. Unrestrained, they will destroy the whole world and bring it to an end. Can they be restrained? Will more commissions and new laws succeed where so many others have failed? I doubt it.

Some place the blame on court decisions hamstringing the police, others on the tendency to pamper the criminal while forgetting his victim; but all agree that it is definitely linked with a breakdown in family life, the failure of parents to discipline their youngsters, and the general disregard of moral values.

"There are too many broken homes, too many working mothers, too many kids running loose on the streets," says one law-enforcement officer. He is right. But he could have gone farther.

There are too few parents reading the Bible to their children; too few teachers encouraging them to walk in the ways of righteousness; and too many preachers undermining faith in God and the Ten Commandments.

But no matter what the true cause of this deplorable situa-

tion may be, the fact is we are headed for anarchy, and no act of Congress or church resolution will stop the drift.

It is time to take another look at the description of the world as it was before the Flood. Says the ancient record: "The wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

The words could be taken from almost any daily newspaper today. How aptly they portray our times!

In Noah's day there was complete and total lawlessness. As a result the world "that then was" ended in a global disaster from which but few escaped.

We are headed in the same direction. The ugly tide of crime is spreading over all the earth. We are on our way to anarchy and judgment.

It is extremely important to note that, in His prophecy concerning the last days, Jesus said, "As things were in Noah's days, so will they be in the days of the Son of man." Luke 17:26, N.E.B.

"It will be like that on the day when the Son of man is revealed." Verse 30.

History has come full circle. The days of Noah are here again. Global judgment once more is nigh at hand.

This is the end!

## Chapter FOUR

# End of Resources

"The world is in danger," said the Hon. Ralph J. Bunche, United Nations undersecretary for special political affairs, addressing the Commonwealth Club in San Francisco a few months ago. "We are moving toward a situation where there will be more life on the planet than it can possibly sustain. With an annual population growth of 2 percent, the world will have more than seven billion people by the year 2000.

"Two hundred years from now—and that's not such a long time with our expanding life-span (only two very long lifetimes)—there will be 150 billion of us clawing one another for standing room. If man doesn't do something, nature will, as it always does in the animal kingdom.

"For man, famine is constantly just around the corner. People, governments, and the United Nations are not yet alerted to the magnitude of the danger. There is little time left."

How true! One of the most significant facts of our day is that the world is running out both of living space and of food to feed its rapidly growing population.

Many do not realize this yet, but there is no question about the facts.

True, in some countries people "never had it so good." They are literally wallowing in prosperity. They have more money to spend and more good things to spend it on than



THREE LIONS

Every hour tens of thousands of babies are being born in a "population explosion" that may soon reach disastrous proportions.

any previous generation. They are rejoicing in these years of plenty, unwilling even to consider the possibility that this unexampled prosperity may give place to famine and hardship.

But disillusion will surely come to them, and it is not far away. Simple arithmetic makes it inevitable.

Just as in the days of the Pharaoh who saw seven "lean and ill-favored kine" eat up "seven fat kine"—symbolic of seven years of famine succeeding seven years of plenty—so the present extraordinary abundance will be followed soon by unprecedented scarcity.

Today, when supermarkets are crowded with choice food from the ends of the earth, it is hard to imagine that the time is coming when all this will cease. Yet every week that passes brings the years of famine nearer.

"It is hard for us sitting here in rich, comfortable, overfed America to realize that the greatest disaster in the history of the world is just around the corner," said Raymond H. Ewell, addressing a meeting of the American Chemical Society, reported in the *Christian Century* of August 10, 1966.

A former adviser to the governments of India and the Philippines, and now vice-president of the State University of New York at Buffalo, Mr. Ewell has had wide experience, and when he speaks on a matter of this kind all would do well to heed his words.

"The worst famine in history is at hand," he said, and "more than a billion persons in Africa, Asia, and South America face starvation." He also predicted that Red China, India, and Pakistan will have famines of serious proportions in the 1970's, extending to Egypt, Iran, and Turkey and spreading within ten years to Africa and Latin America.

"By that time," he said, "it will dwarf all other problems we face." The famine will be of massive proportions, affecting hundreds of millions, possibly billions, and will be "the most colossal catastrophe ever to befall mankind."

Dr. Ewell is not alone in his warning. At the 1967 Conference of the American Society for Public Administration, held March 28 in the Fairmont Hotel, San Francisco, experts took a critical look at the growing problem of too many people and too little food, or, as one member simplified it, "between the stork and the plow."

J. Campbell Bruce reported in the San Francisco *Chronicle* that in the opinion of the delegates "the future appears gloomier and gloomier. If man doesn't come up with a solution—and they were doubtful he can in time—the problem will solve itself, most grimly, in wholesale starvation."

"This century began," he said, "with 1.6 billion people on the earth. It will end with perhaps seven billion."

"Feeding them all," said Dr. Rufus E. Miles, Jr., of Princeton's Woodrow Wilson School, "will be a tougher job than gently landing men on the moon and bringing them back with color movies."

"America's Food for Peace Program," said Dr. George L. Mehren, assistant secretary of agriculture, "has sent overseas more than 150 million tons of food worth more than \$15 billion. But we know now that alone we cannot feed the world. We have learned the hard fact that hungry nations ultimately must learn to feed their own."

He said that present world trends portend an "imbalance of people and production—or the stork and the plow—that could well mean disaster within the span of a single generation."

Another glum look at the future was taken by afternoon panelist Hale Champion, former California state director of financing, who said, "The democratic process can't carry the burden of developing technology much longer."

India and China, two of the most poorly fed and heavily populated countries in the world, will likely be the most seriously affected by the growing increase of people and the



decrease of food supplies. On April 3, 1967, a national magazine published an interview it had conducted with Dr. S. Chandrasekhar, India's new Minister of Health and Family Planning. The minister was asked, "Suppose countries such as India and China are unable to control the 'population explosion'—what then?" Here is Dr. Chandrasekhar's answer:

"This is a very important but difficult question. In India I think it will lead to, in a word, anarchy and chaos. Imagine if India had to support 600 million—that means the government is going to break down. The average citizen is going to face absolute misery. Food supply will dwindle. There will be no living space. We will all be reduced to the level of a cabbage patch.

"As for China, with a huge population, which is disciplined through Communism, which is also being industrialized at a faster rate than India, and which has also made the membership in the 'nuclear club,' she might cast covetous eyes on other parts of the world. . . .

"I have no doubt in my mind that tremendous population pressure, coupled with a very strong, militant dictatorship which knows that the good things of life are available elsewhere and are being denied their people, can always be expected to goose-step across frontiers and disturb the peace. Whether they realize their ambition or not—and whether they are successful or defeated—is not the point. It will disturb the peace, which means holocaust and war."

A few months ago the *New York Times* published a lead editorial on the same basic subject.

"Hunger," it said, "is already an urgent problem in many parts of the world. The annual report of the Food and Agriculture Organization provides a grim and ominous warning that worse may be in store.

"The great surpluses of grains piled up by the United States and Canada have in the past provided a comfortable

cushion against crop failures and shortages elsewhere. Now the granaries of North America have been seriously depleted in the effort to avert famine in India and to offset poor harvests in the Communist bloc. As a result, says the FAO, 'the world food situation is now more precarious than at any time since the period of acute shortage immediately after the second world war.'

"The running down of grain stocks means that the world is literally faced with a hand-to-mouth existence. Despite the great technological advances made in agriculture, avoidance of disaster over the next few years will depend almost entirely on the weather. If crops are plentiful, then it may be possible to feed the world's population and make a start on replenishing reserves. But if drought or disease strikes, hunger and malnutrition and starvation are sure to spread.

"The FAO warns that one bumper year will not be enough to provide a margin of safety. And it points out that developing countries will remain in jeopardy until they can bring about a permanent augmentation of their own food production.

"According to the FAO, population is now outstripping food production, particularly in the developing areas. In the 1965-66 harvest year, the world's population jumped by seventy million while total food production was at a standstill. And in Latin America and Asia, per capita production actually fell back by 4 or 5 percent, which means that millions are now living on the very edge of starvation.

"The FAO has initiated a program to bring about greater production in the developing countries. It also is counting on expanded production in the United States. But even if constructive measures are taken and the weather is good, the poor countries cannot bring about the permanent improvement so sorely needed unless they do something to slow down the number of births."

Slowing down the number of births is easier said than done. Most people see no farther than their own families and those of their neighbors. They have no idea of the fantastic rate at which the world's population is growing, despite all restrictive measures now in vogue, or of the calamitous effect this is bound to have on everybody in the not-far-distant future.

When in 1798 Dr. Thomas Robert Malthus published his now-famous *Essay on Population*, in which he declared his conviction that population increases by geometric ratio, while means of subsistence increase by arithmetic ratio, and that, therefore, there will ultimately be more people on the earth than food to feed them, his calculations were derided as fantastic and absurd. But time is proving him correct. He is now coming into his own. Most economists today admit the correctness of his views.

Means of subsistence, argued Malthus, grow by *addition*, as if one were to start with the figure 1 and add the figure 2 thirty times, making 61 in all.

Population, however, he said, grows by multiplication, the geometric progression mounting at the rate of 1, 2, 4, 8, 16, up to 1,073,741,824.

If the rate of increase in world population remains the same as it is today, doubling every generation, our present 3.5 billion people will increase in thirty generations (900 years) to 3 quintillion, 758 quadrillion, 96 trillion, 384 billion—or 2,580 people trying to live on each square foot of the earth's land surface—an utter impossibility.

Even by the fourth generation, or 120 years from now—if time should last that long—there would be 50 billion people on the earth, the maximum it could support if every possible resource from the sun's rays, the ocean, and atomic energy were utilized.

"The idea that the sea is an inexhaustible source of food

is a pipe dream," says Dr. Paul Ehrlich of Stanford University's Department of Biological Sciences.

Modern methods of extracting food from the soil and the sea may postpone the evil day, but they will not be able to keep up with all the new mouths to feed.

Birth control methods may help to some extent, but it is generally admitted that they have come on the scene too late to stem the rising tide effectively. The "pill" may be reducing the number of births in the United States, but in few other countries; certainly not in those lands where the population explosion is completely out of hand. One commentator declared that the matter is so urgent that information concerning the "pill" should be transmitted by satellite immediately to every woman on earth, but how many would understand the message and act on it—or even want to?

As the situation becomes more and more desperate, and the contrast between the "have" and the "have-not" nations more conspicuous, international tensions will grow, as Dr. Chandrasekhar has predicted, and global war become ever more possible.

The grim prospect reminds us again of the words of Jesus as He predicted the events that would precede His return: "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, *and famines, and pestilences.*" Luke 21:10, 11.

Conditions, He said, will get worse and worse until finally there will be "distress of nations, with perplexity," with "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Verses 25, 26.

The New English Bible renders this passage, "on earth nations will stand helpless, not knowing which way to turn . . . ; men will faint with terror at the thought of all that is coming upon the world."

And no wonder, with a worldwide famine to cope with

in addition to widespread lawlessness, international tensions, the multiplication of nuclear weapons—and everything else.

Thus, item by item, does evidence increase to show that history's climax is approaching, that the greatest events of the ages are upon us, and that this is the end.

# End of Freedom

Immigrants to the United States entering New York Harbor still salute the Statue of Liberty with genuine fervor. While to the local resident this monument has lost much of its original significance, newcomers from overseas see in it a personal welcome to a new and happier life in "the land of the free and the home of the brave." The message engraved on its pedestal, "Give me your tired, your poor, your huddled masses yearning to breathe free," they accept as written especially for them.

Regrettably these first impressions often have to be revised as the immigrant discovers that he is not as free as he thought he would be. He may well find himself under closer surveillance by authorities of one kind or another than he was in the country he recently left. He is given a number which must be revealed to his employer, his banker, even the income tax inspector. His wages and taxes must be reported to agencies of the Government. If he becomes an employer himself he must fill in endless forms concerning every person he employs. He can't even employ a boy to cut his lawn without reporting the fact and paying tax if the boy's wages exceed \$50 a quarter. If he fails in any one of these matters he may be hauled into court and fined.

The erosion of personal liberty in "the land of the free" is one of the tragedies of our time, and grows steadily worse.

Nobody planned it this way, of course. It just happened as a result of booming population, the growth of large cities, and the consequent multiplication of social problems. But whatever the reason, liberty is fast becoming strangled with red tape.

Most people have read George Orwell's book "1984," an unnerving novel concerning the passing of freedom and the setting up of a police state complete with "thought control." Under the system which he describes huge pictures of the supreme ruler dominate the landscape, and wherever a citizen turns he sees the ominous words, "BIG BROTHER IS WATCHING YOU."

Acquaintances of George Orwell have expressed the view that his book was intended as some sort of practical joke. Maybe so, but it could well be prophetic. Though some parts of it are obviously exaggerated, others seem painfully familiar. Indeed the first steps toward the establishment of the frightful state of affairs he describes can already be recognized.

Anyone who doubts this should read the startling article which appeared in the November, 1966, issue of the *Reader's Digest* entitled, "Big Brother Is Here!" Written by Charles Stevenson, it cites instance after instance of outrageous Government interference in the private affairs of innocent citizens. The author comments:

"A new tyranny is spreading across America. What has been creeping up on us through the years of ever-expanding government, has finally caught up with us as a result of the Great Society's concern for our welfare. It is the chilling rule of Big Brother Bureaucracy, a fiction-like despotism silently imposed behind a glittering facade of political promises and dangled gifts.

"This Big Brother Bureaucracy is transforming competent, public-spirited government employees into a faceless army of enslaved bureaucrats charged with running our lives as

it pleases. Its multiplying regulations reach out ever farther to entangle our schools, farms, businesses, even our homes. And, as a two-year investigation by a Senate Judiciary Subcommittee has documented, Big Brother in pursuit of the individual seems to be unrestrained by law, decency, or fair play."

The author calls attention to a statement made by Missouri's Democratic Senator Edward V. Long, who summed up 1642 pages of evidence gathered by this subcommittee as follows: "The Food and Drug Administration has bugged teachers, raided churches, harassed honest businessmen, and maybe even used perjured testimony trying to convict the innocent. . . . Other Government agencies even now are engaged in wholesale violation of the law. Our thoughts, hopes, and aspirations are being scrutinized, evaluated, filed, and kept for possible future use against us. It is terrible to contemplate, but we are permitting practices which, left unchecked, have resulted in police states in other countries."

"Given the multitude of Great Society programs to feed upon," continues Mr. Stevenson, "the Bureaucracy has become so powerful, its growth so rampant, that not even President Johnson himself can bridle it. 'We must redouble our efforts to economize on personnel costs,' he ordered in September, 1965. Within the next two months, Federal employment jumped 31,037. The President then decreed that jobs be cut back 25,000 by July 1966. Instead, they shot up another 187,506.

"Washington is now jammed with the largest number of Federal employees in all history, more even than during World War II. They spill out into every other city. In California alone, there are 265,130—80,337 more than work for California's state government, the nation's biggest. The annual Federal payroll of \$21.2 billion is nearly twice the payroll of ten years ago.



"To keep all these employees—and all of *us*—in line, the Bureaucracy continuously disgorges proclamations, orders, rules, and regulations. Already they fill 110 volumes—50,000 pages. Every working day, presses grind out some sixty-five pages more. And mindless, blundering enforcement of these rules threatens even the most innocent among us."

Far worse than all this, Stevenson says, is the fact that "the Bureaucracy has conceived the idea of a 'National Data Center,' where an electronic dossier can be established on *every* citizen. Huge computers will store intimate details of our lives—from tax returns to census information. All will be recorded 'in full detail,' admits the Budget Bureau, 'without screening for confidentiality.'

"Rep. Cornelius E. Gallagher (D., N.J.), following his House subcommittee's investigation of this scheme, warned, 'Other data—secret reports on marital affairs, I.Q. tests, school grades, illnesses, forgotten comments by teachers and former employers, records covering credit, travel, and adolescent indiscretions—could easily be added once the center is set up.' By pressing a button, the Bureaucracy could then spread out and exploit the personal affairs of any individual.

"'This is enough to make Hitler's Gestapo look like Little League stuff,' said Gallagher. 'We could be programming privacy and liberty out of America. This should scare us all stiff.'

"Truly," the author concludes, "we are at a crossroads in our national life. One path leads toward enslavement by Bureaucracy; the other toward freedom to run our own lives. We must make our choice at the polls."

Plans for a "National Data Center" have since been widely discussed in the press. The general idea seems to be the creation of a "dossier bank" on each of America's 200,000,000 citizens, the bank to grow with the population and the ever-increasing volume of data available on each individual.

"Initially," says one commentator, "the proposed Data Center would pull together in one place all the statistics collected by more than twenty Federal agencies. Among the major departments: Treasury, Agriculture, Labor, Commerce, Health, Education and Welfare, and the Federal Reserve Board. A survey shows that these agencies have 100 million punch cards and 30,000 computer tapes crammed with information about people and business."

No honest person, of course, would object to the fingerprint files of the FBI—which now total more than 167 million—but when plans are laid to combine in one central recording machine every detail of everybody's life it is time for thoughtful citizens to become alarmed. The possibilities of abuse are obvious and frightening.

Says Dr. Roger Revelle, director of Harvard's Center for Population Studies: "What happens to the citizen when his identity and every detail of his life are coded and classified in the Government's computing system? . . . Not only does it become impossible to cheat even in a piddling sort of way on . . . income tax, it becomes impossible to do almost anything without the Government knowing about it, and knowledge is liable to lead inevitably to control."

What will happen to the "National Data Center" proposal when it finally gets to the floor of the Senate and the House is anybody's guess, but it could well be that the arguments in favor of it will outweigh those against it. Of course, in its initial stages, it will be hedged about with all manner of restrictions ostensibly to safeguard the privacy of the individual. But the trend toward centralization of Government is so strong that the rights of the individual will almost certainly be lost in the process.

One phase of this development is already a fact of daily life—the numbering of the people.

It has come about quite innocently, as a natural result of

the rapid increase in the population and the growing problem of keeping everybody and everything sorted out.

When the Government initiated a plan to provide social services for millions, it became obvious that the system couldn't work with *names*. Too many people have the same names. So, to ensure that everybody should be treated equally, with nobody left out, Social Security numbers were introduced. Today almost every employee has such a number.

It didn't take Internal Revenue long to see what a boon this program would be in the collection of taxes, so the order went forth that everybody must report his Social Security number on his income-tax report. The next step was to insist that the same number be attached to everybody's bank account, dividend warrants, et cetera.

Next the Post Office Department, overwhelmed by mountains of mail it couldn't possibly handle with dispatch, decided that giving numbers would help solve their problems too. So the "Zip Code" program was introduced. At first the Department pleaded with people to use their Zip numbers; then the pressure was increased until now all bulk mail must have proper Zip numbers or it won't be accepted. In due time the requirement will no doubt apply to first-class mail as well.

But these are not the only numbers with which an individual has to contend. He must carry a driving license number not only to show to traffic police but for various identification purposes. In addition, he must have all manner of credit cards, each with a number, which he is supposed to guard with all care. If he carries hospital insurance, that's another number. So is car insurance, fire insurance, and so on.

No wonder many are demanding that something be done about the new "numbers racket." Some have suggested that everybody should be given *one number*—at birth—a number he will carry until he dies.

Committees are at work, together with trade groups and computer manufacturers, in an endeavor to work this out. The big problem, of course, is how to make the plan fool-proof; and the suggestion has been made that each number be tied with a mark of some kind—a fingerprint perhaps, or a voice print, or something else that cannot be duplicated.

It all sounds very reasonable, and would be but for the grave dangers involved. Link this with the plan for a "National Data Center" and anyone can see the dire possibilities if the system should ever fall into evil hands.

This means that "1984" is not as far-fetched as some are inclined to suggest. It could even come upon us ahead of time.

It also has enormous significance as a sign of our times. For the end of liberty in the very country which has been its most outstanding champion is one of the most striking indications that the end-time of history has arrived.

How do we know? From a remarkable prediction in the book of Revelation, which portrays this very development with uncanny accuracy.

In his usual picturesque language the writer, referring to the closing years of history, describes the emergence upon the world stage of a new type of power. Unlike the fierce beasts described elsewhere in Scripture, this one is like a lamb, symbolic of its peaceful nature. Moreover it has two horns—not like those of an elk, or a bull, or a mountain goat—but harmless, such as a lamb might have, suggesting the twin principles of civil and religious liberty it espouses. Revelation 13:11.

The extraordinary prosperity and scientific progress of this world power is aptly described in the words, "It worked great miracles, even making fire come down from heaven to earth before men's eyes," which may well be an astonishing prediction of its nuclear exploits. Verse 13, N.E.B.

Then there comes a sad and lamentable change. Gradually

the lamb loses its gentle, peaceful appearance. Even its voice alters. To everybody's disappointment and alarm it speaks "like a dragon."

Then, as if this were not enough, it does the strangest thing. It causes everyone, "great and small, rich and poor, slave and free, to be branded with a mark on his right hand or forehead, and no one was allowed to buy or sell unless he bore this beast's mark, either name or number." Revelation 13:16, 17, N.E.B.

When the apostle John recorded these words more than nineteen centuries ago, he must have wondered what they meant and how they would be fulfilled. There was nothing on the Isle of Patmos to give him the slightest clue. How could multitudes of people each be given a number and a mark? Obviously it was a description of an event far in the future whose meaning only time would reveal.

Today, at long last, all is becoming clear. No theologian is needed to interpret this prophecy. Computers and data processing make multiple numbering very simple—even to the adoption of "one man, one number"—for life.

When this is seen alongside the increasing trend toward concentration of power in one central place, the growing urge to create a "National Data Center" to keep watch on everybody's actions, and the issuance of a constant stream of edicts from the headquarters of the Great Society, it is easy to see how the whole prophecy could swiftly come to pass in the present generation.

Thus evidence mounts, and grows ever more convincing, that history's climax is approaching.

Surely, in very truth, this is the end!



UNITED PRESS

At every meeting of the UN General Assembly members stand in silent prayer as they vainly seek to bring peace on earth.

# End of Hope

On April 15, 1967, I happened to be in San Francisco at the time of the so-called "Peace March." It was unusually large. From my vantage point on a bridge over Market Street it seemed to reach clear down to the Ferry Building.

To me it was a sad and pitiful procession, for here were thousands upon thousands from every walk of life, white and colored, rich and poor, educated and illiterate, young and old—a cross section of humanity—crying out for something they wanted eagerly but could never attain or enjoy. For this was not only a protest against a Government policy; it was an expression of a deep-seated longing for that which has eluded mankind down the ages.

No doubt there were mixed reasons for attending the rally. Ministers present thought they were doing God service; teachers felt they should set an example to the young; labor leaders had their own ax to grind; Communists scented an opportunity to stir up trouble; while youth, by far the most numerous of the marchers, felt that marching might somehow keep them out of military service. Yet behind and beneath it all was the common yearning for the banishment of war.

While this procession was wending its way through San Francisco, another far larger one was marching from Central Park to the United Nations Plaza in New York. It was equally

heterogeneous, equally pitiful, and equally motivated by the same earnest longing.

Not without deep purpose did the promoters of the New York march head for the United Nations. Time and again this organization has been called "the last best hope of mankind." Consequently it was appropriate that it should be reminded of its inadequacies in a matter of such deep concern to millions. But despite all the placards, and all the speeches, the two marches accomplished little. The problem is too great to be solved by such methods. The marchers merely attempted to revive a hope that is fast dying from the hearts of men.

All down the centuries there have been similar cries for peace. Sometimes they have come in the midst of wars, and almost always at their close. History is dotted with the record of peace conventions, peace conferences, and peace congresses at which the leaders of the nations solemnly agreed never to go to war anymore. Invariably the hopes of the common people rose high on each occasion.

The famous Peace of Westphalia not only marked the end of the bloody Thirty Years War in Europe (1618-1648); it led many to believe that this might mean the end of war and the dawning of perpetual peace. It didn't.

The defeat of Napoleon at Waterloo in 1815 and the Congress of Vienna (1814, 1815) likewise raised hopes that the curse of war was over. It wasn't.

Exhausted, and well-nigh bankrupt, the nations were glad for a respite, but at heart they had not changed.

Further efforts to preserve peace were made at the Congress of Aix-la-Chapelle (1818), the Congress of Troppau (1820), the Congress of Laibach (1821), and the Congress of Paris (1856); but though each enhanced the belief that resort to arms was outmoded, they did not stop the invasion of France by Germany in 1870.

True, the Congress of Berlin (1878), followed by the



Hague Conference of 1899, renewed hope that maybe things would settle down and nations would never again resort to war, but again it was only temporary. Old hatreds smoldered, old jealousies persisted, breaking out again in fearful fury in the first world war of 1914-18.

When the war was over, men of high ideals, like President Wilson, made up their minds that something must be done, once and for all, to make another global holocaust impossible. So at Versailles in 1919 they formed a plan for a League of Nations which should stand guard for peace through all time to come.

The idea caught fire, being received everywhere with wild acclamation. Wilson himself was lionized in most countries as the savior of mankind.

For a few years all went well. In 1928 the Paris Peace Pact was signed by fifty-nine nations calling for the renunciation of war. Hope was never so high. This was it! Man's age-long dream of a warless world was about to come true.

Alas, it didn't. Soon the dream began to turn into a nightmare. I heard the trouble begin. In Geneva, Switzerland, to attend the Disarmament Conference of 1932, I was shocked to hear angry voices in a corridor of the League of Nations building. "It's the Chinese and Japanese quarreling again," I was told. Immediately the Disarmament Conference began to lose some of its luster, though it was hailed by the world press as one of the most propitious events of the ages.

Within the decade Mussolini marched into Ethiopia as part of his plan to recover the lost glories of the Roman Empire, and Hitler invaded Poland as a first step toward domination of Europe.

With the outbreak of World War II a great terror seized mankind, and hope vanished again. Sometimes indeed, in the darker moments of that fearful conflagration, it seemed that hope would never rise again. But it did.

With the defeat first of Italy, then of Germany and Japan, people dreamed again of a warless world. When peace came in 1945 and the United Nations was formed in San Francisco, hope soared once more, and joy at the prospect of perpetual peace almost reached delirium.

Belief in the new organization became almost a tenet of the Christian faith. Everybody, Catholic and Protestant alike, was expected to trust it and advance its teachings. People by millions streamed to the UN building in New York and almost worshiped at this new shrine of peace. The UN flag was flown alongside national flags all around the world. Some even wanted to fly it above the Stars and Stripes.

A few brave souls dared to express the opinion that this new instrument of peace would be no more successful than its predecessors; that its ultimate failure was as certain as that of the League of Nations; that no plan of this kind could succeed without a change of heart among the participants. But they were shouted down. This was different, people said. This would succeed.

So hope continued, clinging desperately to the conviction that the UN, despite its many obvious weaknesses, has the one solution to the ills of mankind.

New members joined by the dozen. Tiny little former provinces, now independent nations, some of them smaller than Rhode Island and with a population less than that of many a well-known city, applied for membership and were accepted as sovereign states, with their own government, coinage, postal system, and above all, representation in New York City, and voting rights equal to those of the great powers.

It all seemed a bit incredible and too good to be true, but it fed the hope of mankind that war was over and past forever and that the new era of universal peace had come.

Then doubts began to arise. The new organization did not

function as people had hoped it would. Nations in conflict refused to listen to its counsel, and the UN was powerless to enforce cooperation. It had no military forces, and no money to support any. Moreover the Great Powers went on their own way, doing as they pleased, and consulting the UN only when it seemed good policy to do so.

Today many people still pay lip service to the UN, but after the bitter wrangling in the General Assembly over the Arab-Jewish conflict, witnessed by millions on TV, sincere belief that it will carry out the noble purposes of its founders has all but evaporated. No thoughtful person now considers that it can do the job assigned to it. Confidence in this "last best hope of mankind" has almost vanished.

Even the Secretary-General admitted in his latest annual report: "The stark fact which emerges intact from all the studies, reports, and discussions in 1966 is that international aid is stagnating." Again, "We are still far from agreement on basic principles."

Addressing the Commonwealth Club in San Francisco recently Mrs. Clare Booth Luce frankly admitted that the UN has been a bitter disappointment to all who have been looking to it to save the world from disaster.

"Twenty-one years ago," she said, "the United Nations Organization was born. Article 1 of its charter, signed by fifty member nations, stated the organization's four main purposes. These were: to maintain international peace, promote the self-determination of peoples, foster social welfare, and protect human rights."

She then proceeded to show how in all these matters it has proved a "dismal failure."

For instance: "During the two decades that the UN has been discussing disarmament, the destructive power of nuclear weapons has steadily increased. The amount of human and material resources now devoted to the manufacture and po-

tential delivery of nuclear weapons would represent the entire wealth of the world a century ago.

"'Peace! Peace!' the UN has cried. And for two decades there has been no peace.

"The UN was barely five years old when the North Korean Communists invaded South Korea. The ensuing three-year war was fought under the aegis of the UN, but practically the entire burden was borne by the United States and South Korea. In Vietnam . . . the UN has been both unable and unwilling to respond to United States proposals for it to play a positive role in pacifying the area.

"The UN has enthusiastically promoted self-determination—for all the colonies of the Western nations. But what has it done to protest, no less to prevent, Soviet-style colonialism or to uphold the desire of the peoples to be politically independent from such domination?

"The UN was notoriously indifferent to the struggle of the Hungarian revolutionaries. It shrugged off the take-over of Tibet. It had little sympathy for the Free Fighters of Cuba, and even less for the South Vietnamese who desire to remain free from North Vietnam. . . .

"The most melancholy proof of the UN's double standard in the area of human rights is that there are today more political exiles and refugees than there were at the end of the last war. . . .

"If we again judge the UN by world conditions, here, too, the record is one of failure. As U Thant himself has stated, little has happened to brighten the prospects of those who occupy two thirds of the world, where poverty and disease, hunger and ignorance, are the most conspicuous facts of daily life.

"Altogether, the UN has proven to be, if not an irrelevant factor in preventing the deterioration of the international situation, at least a very impotent one. . . .

"In the past decade the UN has teetered on the verge of bankruptcy. The United States has twice bailed it out by buying the lion's share of the bonds it has floated. . . .

"Today, the UN is unable to 'stop the fighting' anywhere, for the simple reason that, even if the majority of its members should be willing to vote for raising them, it cannot finance the necessary forces."

Mrs. Luce concluded by expressing the opinion that because of certain services rendered by this organization, it is still worth supporting, "provided we do not indulge in illusions."

Exactly. We must avoid illusions, the most false and foolish of which is that this organization offers a valid hope for the future.

It doesn't. In fact we are facing the end of hope so far as this or any human solution of world problems is concerned.

Increasing hopelessness is yet another sign that the end-time is upon us. Once more, as in the days of the early church, men are without God and without hope. See Ephesians 2:12. Only those who cherish "the blessed hope" offered in the Holy Scriptures see any ray of light beyond the darkening skies ahead. This is, indeed, the end.



UNITED AIR LINES

The long line of flags outside the UN building in New York affords clear evidence that the nations of earth are "awake" at last.

## Chapter SEVEN

# End of Empires

When I was a boy, I used to think in terms of the German Empire, the Dutch Empire, the Belgian Empire, the French Empire, the Austro-Hungarian Empire, and, of course, the British Empire.

"Learn to think imperially" was one of the slogans my parents constantly kept before me. Large portraits of the first twelve Roman Caesars adorned the staircase walls of my old three-story home, while a huge map of the world—with the British Empire marked in red—covered one of the corridor walls.

If anyone had said to me then that all these empires would pass away in my lifetime, I would have retorted that he was out of his mind. Such a thing could never happen! Never.

But it has. Indeed many young people alive today never heard of the Austro-Hungarian Empire or the Belgian Empire. I doubt if they could name a single colony of the Dutch Empire. As for the British Empire, few recall that fifty years ago half the world pledged allegiance to Great Britain, and India was considered the brightest star in England's crown. Now even Malta, British Guiana, and the West Indies, not to mention a score of African and Asian territories, once controlled by Britain, have their own governments; and even little Aden is now independent.

The debacle began with World War I when England lost

more than a million men—the flower of its youth—on the fields of Flanders, and other European nations paid a similar price for their jealousies and animosities. Gravely weakened also by the enormous financial cost, their hold on overseas territories began to weaken.

The disintegration continued as the League of Nations set up a system of “Mandated Territories” out of old colonial possessions. Then came World War II which, because of the almost total physical, financial, and spiritual exhaustion of the participating powers, led to their relinquishing of most remaining holdings. They were now ready to give up everything without further question. With the inauguration of the United Nations, this seemed the right and proper thing to do.

When this new world organization was formed in 1945, fifty-one nations signed their names to the Charter, including the United States, the United Kingdom, U.S.S.R. and some of its satellites, also Nationalist China, France, Ethiopia, Denmark, India, Norway, Iran, Iraq, Belgium, Australia, Canada, New Zealand, Luxembourg, the Netherlands, Lebanon, Poland, the Philippines, Egypt, Turkey, Syria, South Africa, Saudi Arabia, Liberia, Greece, and twenty Latin American countries.

In 1946 Thailand, Iceland, and Afghanistan joined. In 1947 Pakistan and Yemen. Burma followed in 1948 and Israel in 1949.

In 1955 sixteen more nations added their signatures; namely, Albania, Austria, Bulgaria, Cambodia, Ceylon, Finland, Hungary, Ireland, Italy, Jordan, Laos, Libya, Nepal, Portugal, Romania, and Spain.

Japan, Morocco, Sudan, and Tunisia joined in 1956; Ghana and Malaysia in 1957; Guinea in 1958.

Seventeen others joined in 1960; namely, Cameroon, Central African Republic, Chad, Congo (Brazzaville), Congo (Democratic Republic of), Cypress, Dahomey, Gabon, Ivory



Coast, Madagascar, Mali, Niger, Nigeria, Senegal, Somalia, Togo, and Upper Volta.

Year by year the number grew until the total in 1967 was one hundred and twenty-two. Among those received into membership are many hitherto unheard of communities with strange names such as Botswana, Burundi, Chad, Dahomey, Gabon, Lesotho, Malawi, Mali, Rwanda, Togo, and Zambia. Most people haven't the slightest idea where these places are. Yet each has a representative at the United Nations, with a vote of equal weight with that of the United States and the other Great Powers.

Some months ago I wrote to the office of the Secretary-General asking how many more nations might be expected to join. "Very few," was the reply, the writer suggesting that unless some of the larger countries with language problems (such as Canada, Russia, and South Africa) should decide to split up, the membership was about complete.

Thus the incredible has happened in one lifetime. Not only have the great empires disappeared, but in their place have arisen scores upon scores of new nations, large and small, strong and weak, rich and poor, white and colored, each with its own government, army, flag, stamps, and coinage, and each desperately aware of its new importance.

True, the organization they have formed has little effective influence in the world. It has immense prestige, but no power. It owns impressive headquarters but has no authority. It is in fact the most frail and tenuous of organizations ever designed by men. Yet it represents the most fantastic, spectacular revolution in history. Nothing like this has happened since men first dwelt on the earth.

Could something of such enormous importance, so universal, so multi-racial, affecting every living soul upon the face of the globe, have no significance? No indeed. It *does* have significance. This astounding development belongs to

the end-time of history. With perfect accuracy it fits the prophetic picture of this mighty hour.

Centuries ago the prophet Joel wrote about the judgment of the nations—that final scene when all will be brought to account by the great Judge of the universe. With more than human wisdom he foretold the great awakening that would occur among the nations in preparation for that last climactic event in the annals of time.

This is what he wrote:

“Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.” Joel 3:12-14.

In the Revised Standard Version the passage reads as follows:

“Hasten and come, all you nations round about, gather yourselves there. Bring down thy warriors, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there I will sit to judge all the nations round about. Put in the sickle, for the harvest is ripe. Go in, tread, for the winepress is full. The vats overflow, for their wickedness is great. Multitudes, multitudes, in the valley of decision! For the day of the Lord is near in the valley of decision.”

Note the emphasis upon arousalment. In the King James version the nations are told to “*awake*.” In the Revised Standard Version they are told to “*bestir*” themselves. The intent is identical. Obviously, with judgment approaching, it is imperative that every nation be aware of its responsibilities; each one must be free to make its own decisions.

For century after century most of the nations represented

at the United Nations have been submerged in larger bodies. All their actions have been controlled by the Great Powers to whom they have belonged. Never could they be called truly responsible for what they did. Now, at long last, they are free.

In past generations they could always hide behind the colonial officers who directed them. Now they can't.

Indifferent to the passing of events in which they had no part they literally slept away the decades and the centuries. But no longer.

Suddenly, mysteriously, their yoke has been thrown off, their chains broken. Not to one favored group but to all has come the astonishing, compelling cry, Wake up! Bestir yourselves! Act on your own! Think your own thoughts! Do as you please!

Out of oblivion they have come. Out of illiteracy and ignorance. Out of mental and moral somnolence.

At last they are awake, bestirred to take their part and place in the final judgment of the nations. Liberated, exalted, made equal with all others, they are now, in divine justice, without excuse.

Surely this extraordinary, utterly unexpected development is one of the most meaningful of all the signs of our times. That it should be happening now, before our eyes, is almost beyond belief. But it is; and it cries out to us all in words none should fail to hear and heed, "The hour of His judgment is come"! Revelation 14:7.

Surely, in very truth, this is the end!

# End of Prophecy

If all current trends point to an approaching end of our modern age it is only reasonable to ask, "What kind of end?" How will it happen? How will history terminate? What lies beyond—if anything?

Millions would like to know and are seeking the answer wherever there seems hope of finding it. Many are turning to spirit mediums, crystal balls, and ouija boards.

"The spirit world is fairly crackling with activity these days," says *Time* magazine. "The sale of crystal balls, especially the large \$25 size, has risen roundly in Los Angeles. Manhattan importer Edward Weiss has completely sold out his stock of Viennese fortune-telling tarot cards. Across the nation the sale of ouija boards has tripled in the past year. Even the Harvard University Co-op sells out whenever it stocks them. Zodiac sign guessing has become part of the social chitchat."

In their eagerness to know what lies ahead many businessmen, politicians and movie stars consult astrologers, one of whom said recently: "In these times of uncertainty people are groping for an answer."

Groping is the word. They are turning to anyone who makes the slightest claim to knowledge of the future.

Some are turning to computers, feeding all sorts of data into these marvelous machines in the hope that they will

turn out a trustworthy reply when the button is finally pressed.

Prophecy, says *Time*, has become big business, "a serious and highly organized enterprise." Several large organizations have set up departments to deal exclusively with the future.

The Ford Foundation recently allocated \$1,400,000 to a group called "Resources for the Future."

The American Academy of Arts and Sciences now supports a "Commission on the Year 2000."

At the University of Illinois Dr. Charles Osgood is conducting a "computerized exploration of the year 2000."

General Electric has set up an organization called "Tempo" where 200 physicists, sociologists, and engineers "contemplate the future" on a \$7,000,000 per annum budget.

Already these enterprises have come up with some extremely interesting predictions such as the following:

By A.D. 2000 the United States population will have risen to about 350 million; a lunar base will have been established by then, and men will have flown past Venus and to Mars; in the ocean fish will be herded and raised in offshore pens. Huge beds of seaweed will be tended by undersea farmers for use as food; all electrical needs of the United States will be supplied by a dozen nuclear generating stations spotted around the country; artificial hearts, lungs, and stomachs will be commonly available, while the blind and deaf will have new sight and hearing aids based on radar; "programmed household robots" will wash dishes, dispose of garbage, vacuum rugs, clean windows, and cut the grass; libraries will provide computerized information instantly obtainable by dialing a code—at home.

"Ahead for America lies an amazing new 'age of miracles,'" says one commentator. "Peer into the future—to 1980, 1990, and beyond—and you see changes that will transform the country and its industry."

Dr. Richard G. Folsom, president of Rensselaer Polytechnic Institute says, "The magnitude of change will expand, even explode. . . . From the executives, the scientists, the educators, the economists who are in on the planning that is shaping the future, you hear one lament as they look toward 1990: 'We were born too soon. The best is yet to come.'"

Such is the future envisioned by the new mechanical prophets. They see not an end to the present order but rather vast improvements on all fronts, developing at last into some sort of paradise on earth in which everyone will be healthy, wealthy, and lazy.

There is one snag, however. So far nobody has fed into the computers the facts about man's moral weaknesses, his persistent tendency toward self-indulgence and lawlessness. The ugly side of human life has been overlooked. The quarrelsome, selfish, adulterous nature of man, cause of all crime, racism, war, and every other evil, which has so consistently destroyed countries and civilizations down the ages, has been omitted. Nobody wants to spoil the picture of halcyon days ahead with such unpleasant details.

This is why Bible prophecies are in such stark contrast with the synthetic predictions of the computers. Taking the human element into account, as they do, they portray no glowing future this side of the second coming of Christ. Instead of gradual progress toward a worldly paradise, they see swift descent into lawlessness so shocking that only God Himself can terminate it.

Centuries ago, without benefit of computer, but with his mind illumined by the Holy Spirit, the apostle Paul predicted that "the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandalmongers, intemperate and

fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance." 2 Timothy 3:1-4, N.E.B.

Such people, he said, will not long enjoy the fruits of their scientific attainments, however marvelous. "Destroyed they shall be, because they did not open their minds to love of the truth, so as to find salvation." 2 Thessalonians 2:10, N.E.B.

When Christ was asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3), He replied in similar vein. Instead of picturing a future scintillating with breath-taking scientific achievements amid an era of perpetual peace, He foretold an endless sequence of disorders and tragedies until He Himself should return to bring them to an end.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Verse 7.

Such things, He said, would be but the beginning of sorrows. Right down to the end things would get worse and worse until, "as it was in the days of Noah, so shall it be also in the days of the Son of man"; and "as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Even in the very last days of the end-time, the hearts of men would be "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

There will be no break in the chain of sorrows, worries, and disasters that will afflict the children of men until "they see the Son of man coming in a cloud with power and great glory." Verse 27.

This is the end of prophecy—the return to this earth of Jesus Christ, as He promised in the long ago. Not now as the gentle Teacher of Galilee, not as the suffering Saviour of Calvary, but as King of heaven and earth.

How will He come? In picturesque language of unexam-

pled beauty the apostle John described the majestic scene: "Then I saw heaven wide open, and there before me was a white horse; and its rider's name was Faithful and True, for He is just in judgment and just in war. His eyes flamed like fire, and on His head were many diadems. Written upon Him was a name known to none but Himself, and He was robed in a garment drenched in blood. He was called the Word of God, and the armies of heaven followed Him on white horses, clothed in fine linen, clean and shining. From His mouth there went a sharp sword with which to smite the nations; for He it is who shall rule them with an iron rod, and tread the winepress of the wrath and retribution of God the sovereign Lord. And on His robe and on His leg there was written the name: 'King of kings and Lord of lords.'" Revelation 19:11-16, N.E.B.

His will be no secret coming. Its dazzling radiance will be visible "from one end of heaven to the other." Matthew 24:27. And "every eye shall see Him." Revelation 1:7.

This is the sublime event toward which all creation moves, the grand finale of our incredible age, the climax of all history since the dawn of time. This is the end now right ahead of us, the end which none can escape.



## Chapter NINE

# End in Sight

Two young men saw it more than twenty-five centuries ago. One was Nebuchadnezzar, the youth who had recently come to the throne of Babylon; the other was his captive Daniel, prince of the house of Israel.

One night the king dreamed about a strange image composed of several different metals. Archaeologists tell us that such images were fairly common in those days, and it was natural that Nebuchadnezzar should think of one of them in his subconscious mind. Maybe so. But it was very real to him and terrifying in the extreme, like some awful nightmare.

However, as happens so often with all of us, when he awoke next morning he could not remember a thing about it. Only the impression remained. He felt sure he had seen something of very great importance.

Like any absolute monarch, he hated to be thwarted, and his inability to recall the dream made him irritable. When his counselors could not help solve his problem he pettishly ordered their execution.

Daniel, though still in his twenties, was already reckoned among the "wise men of Babylon" and therefore was now involved. Hearing the news, he sent word to the palace that, given time, he would recall the dream and interpret it. The king accepted his offer. This led to one of the most remarkable confrontations of all time.



ARTIST, KEN GUNALL. © P.P.P.A.

As Daniel interpreted King Nebuchadnezzar's dream twenty-five centuries ago, the two young men suddenly saw in outline all history to come.

Daniel was no "mod." He believed in God and prayer. When the crisis struck him, he promptly told God about it and asked for help. He got it. He was shown the same dream Nebuchadnezzar had seen the night before. In addition God told him what He wanted it to mean to the king.

So pleased was Daniel that he cried out, "To Thee, O God of my fathers, I give thanks and praise, for Thou hast given me wisdom and strength, and hast now made known to me what we asked of Thee, for Thou hast made known to us the king's matter." Daniel 2:23, R.S.V.

Greatly encouraged, Daniel went in before Nebuchadnezzar. Boldly he told his story, giving all credit to God in those never-to-be-forgotten and highly meaningful words: "There is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will be in the latter days." Verse 28.

Then he recounted the dream.

At first the king was skeptical, thinking that this newcomer to the ranks of his wise men was going to spin him some yarn in an attempt to save his life. But not for long. The look of scorn on his face soon turned to one of amazement and incredulity as Daniel proceeded.

"To you, O king, as you lay in bed," he said, "came thoughts of what would be hereafter, and He who reveals mysteries made known to you what is to be. . . .

"You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces; then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became

like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth." Verses 29-35.

By this time Nebuchadnezzar was half off his throne. This was exactly what he had seen in his dream! It was incredible. How could this captive Hebrew know what he had dreamed alone in his bedchamber?

"Go on! Go on!" I can hear him saying. "What does it mean? What has it to do with the future?"

Daniel told him. Calmly, confidently, he went on:

"This was the dream; now we will tell the king its interpretation. You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand He has given, wherever they dwell, the sons of men, the beasts of the field, and the birds of the air, making you rule over them all—you are the head of gold. After you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these. And as you saw the feet and toes partly of potter's clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the miry clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end,

and it shall stand forever; just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure." Verses 36-45.

As Daniel stopped speaking Nebuchadnezzar fell upon his face, overwhelmed at the revelation that had been given him. And well he might, for this was one of the greatest prophetic utterances of all time, spanning two and a half millennia, from the days of Babylon to the end of the world.

As Daniel began the interpretation, the curtain that hides the future dropped away. King and servant found themselves gazing out across centuries yet unborn. They saw the rise and fall of kingdoms of which no one had ever heard, or would hear for generations to come.

Before them lay all history to be. In the foreground stood the golden domes of Babylon; not far distant rose the silvered heights of the coming Medo-Persian kingdom. Farther on appeared the brazen pinnacles of Greece, and beyond them loomed the dark outline of the seven hills of Rome. Then, in the far distance, their eyes beheld a time of confusion and chaos, of division and dissension, with Rome partitioned, and each separate nation fighting desperately for its existence. They saw mighty plans on foot to fuse the broken iron into one great whole again, and the invariable failures through the presence of the ineradicable clay. They looked upon events even of our own time and saw the main outlines of modern European politics.

Marvelous indeed was this revelation given through the prophet Daniel. Yet the wonder of it increases as one studies further into all its fascinating details. Notice again the specification—clear, definite, and unmistakable—that the fourth kingdom was not to be succeeded by another of similar ex-

tent and universal supremacy. Instead, it was to be divided.

This all-important fact was repeated and emphasized in three different and most significant expressions concerning the feet and toes. First, "the kingdom shall be divided." Second, "the kingdom shall be partly strong, and partly brittle." And third, "they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:41-43.

It is one of the most fascinating, and indeed one of the most momentous, facts of history that when the Roman Empire, weakened by internal corruption, was overrun by invading tribes from the north and east, it was divided into ten separate kingdoms. In fact, with the overthrow of the last of the emperors in 476, and the establishment of the Herulian kingdom in Italy, the fourth kingdom, which had been strong as iron and had broken in pieces and subdued all kingdoms, was now broken in pieces itself. "Ten kingdoms, ten distinct and independent nations,—no more, no less,—had fixed themselves within the boundaries of Western Rome; and the prophecy, spoken and written more than a thousand years before, was literally fulfilled."—Alonzo T. Jones, *The Great Empires of Prophecy*, page 676.

These ten kingdoms were the Anglo-Saxons, the Franks, the Alamanni, the Lombards, the Ostrogoths, the Visigoths, the Burgundians; the Vandals, the Suevi, and the Heruli, progenitors of the nations of modern Europe.

All through the fifteen centuries that have elapsed since the breakup of the Roman Empire, despite the most desperate and determined efforts to bind these sections together into one great whole again, the task has been impossible.

Again and again down the centuries, ambitious, purposeful men have arisen, determined at all costs to abolish the frontiers of the ever-quarrelsome states, and rule over one united kingdom. Resentful of the differences of custom and language, angered by aggravating trade barriers, they have

sworn to sweep them away once and for all, and so build afresh one undivided empire. Yet they have failed.

Sometimes they have come within sight of success. Just one more victory, or one more year of planning, and their ambition might have been achieved. But it was not to be. Every time, in some strange and unexpected way, they have been defeated.

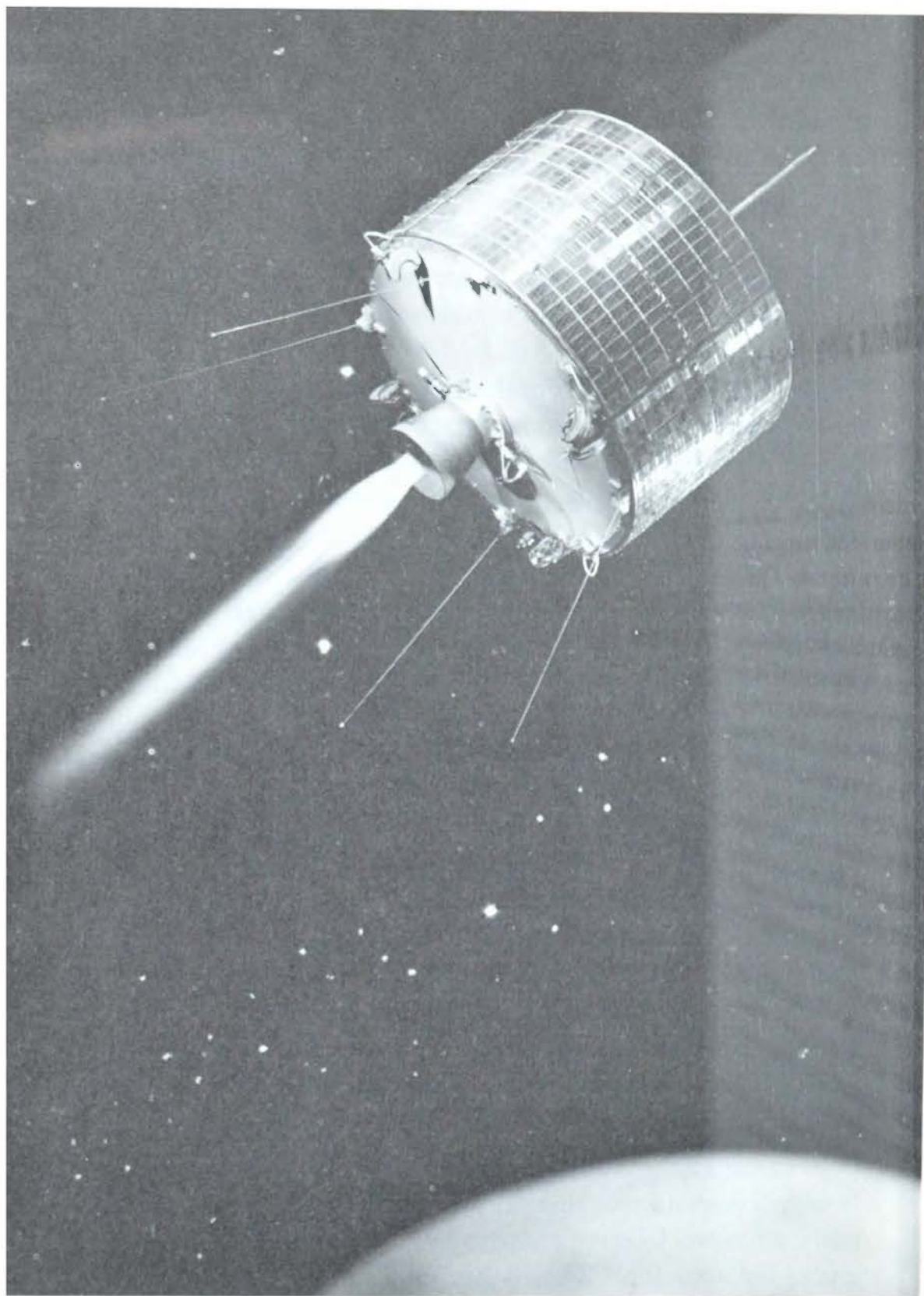
No matter what anyone may try to do—by war, intrigue, or convention—the divisions of the old Roman Empire will remain until the end, for it is “in the days of these kings” that the God of heaven will set up a kingdom that shall never be destroyed, a kingdom that “shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Daniel 2:44.

That is where we are today—in the end-time of history, waiting for the coming of the Lord to set up His kingdom of righteousness and peace.

Wonderful prophecy! Like a mighty beacon it shines across the centuries, illuminating the greatest events of time with light from heaven. Glittering on the gold of Babylon, shimmering on the silver of Medo-Persia, glinting on the brass of Greece, shining on the iron of Rome, lighting up the struggles and conflicts of the modern world, it glows at last upon the face of the King of kings as He comes back to the earth in His glory. For He is the stone that strikes the image and breaks in pieces “the iron, the brass, the clay, the silver, and the gold.” His is the kingdom which shall “consume all these kingdoms, and . . . shall stand forever.”

Daniel and Nebuchadnezzar saw this sublime event twenty-five centuries ago. It was in sight then and infinitely more so now. Clearer than ever it cries out to us, with unexampled urgency, “This is the end!”





NASA

More and more marvelous satellites are being placed in orbit, making possible instant, simultaneous communication between all parts of the world.



# End of a World Program

Crowning evidence that the end-time of history is upon us is the existence of a world-wide movement dedicated to warning the entire world of this awesome fact. Its presence in every country, and the fact that it speaks in all the leading languages of mankind, constitutes a phenomenon as significant as any of the other great signs mentioned in this book.

Anything else, of course, would be out of character with God. The Bible says, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. In other words, when He sees disaster coming, He tells people about it that they may avoid it if they will. Certainly, being a God of love, He could not stand aside and watch the whole world destroy itself without warning it of its peril. Nor could He remain silent while billions rush toward final judgment.

If you have read the Old Testament carefully, you must have noticed how, time and again, God sent messages to cities and kingdoms urging them to repent and save themselves from impending doom.

Sodom, most wicked city of antiquity, is a case in point. The conduct of its people reached the limit of divine endurance, and its doom was decreed. That was when Abraham had one of his "encounters" with God.

Said he, "Wilt Thou indeed destroy the righteous with

the wicked? Suppose there are fifty righteous within the city; wilt Thou then destroy the place and not spare it for the fifty righteous who are in it? Far be it from Thee to do such a thing." Genesis 18:23-25, R.S.V.

It was indeed far from God, as Abraham soon discovered. God did not want to destroy anybody.

In his urgent pleading Abraham gradually reduced the number of righteous people from fifty to forty-five, then to forty, thirty, twenty, and finally ten, and God followed him all the way. "Suppose ten are found there," he said, and God replied, "For the sake of ten I will not destroy it." Verse 32.

Angels then went into Sodom in a last-minute effort to warn the inhabitants of what was coming and to find at least ten whose presence there would be reason to postpone its judgment. They didn't find them. As a result the city was consumed in what may well have been some form of atomic fire.

Likewise Nineveh, capital of Assyria, another depraved city, was given its warning of coming destruction. Cried the prophet Jonah, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. In this case, to the prophet's surprise and consternation, the people repented. From the emperor himself to the lowest herdsman all turned to God, and judgment was delayed.

But the most striking case of warning-in-advance occurred in the experience of Noah, when the shocking conduct of almost all the inhabitants of the world brought such grief to God that He said, "I will destroy man whom I have created from the face of the earth." Genesis 6:7. There seemed no good purpose for the continuance of life on this planet, save for the few who might be worthy of it.

What happened then will be duplicated in the end-time of history. "As it was in the days of Noah," Jesus said, "so will it be in the days of the Son of man." Luke 17:26, R.S.V.

In other words, the two experiences will run parallel in all important aspects. Not only in the vast extent of lawlessness and the universality of catastrophe, but also in the earnestness of warning and the provision of a way of escape.

At God's bidding Noah preached for one hundred and twenty years, both by word and deed. The ark, which took him twelve decades to build, was one of his strongest arguments. It demonstrated his faith in God's word. Because it was a subject of ridicule and mirth, news of it raced around the world, commanding both attention and decision.

Year by year the warning was proclaimed, becoming ever more emphatic as the huge ship took shape and people were compelled to talk about it and make up their minds whether to heed its message or laugh at it.

Then, as time ran out, astonishing things began to happen. Mysteriously, animals began to make their way to the ark. Clouds appeared in the sky. There were signs of rain, never seen before on the earth. At last Noah made his final appeal and, receiving no response, took his family inside. Then God shut the door.

Too late thousands saw the rain come down in torrents. They saw rivers burst their banks and lakes overflow. Many ran in vain for higher ground. Some splashed through ever deepening water to reach the ark, only to see it heave and roll as it rose from the ground to sail off on its historic voyage from the old world to the new.

So "the Flood came and destroyed them all." Luke 17:27.

Something just as devastating, and just as global in its effects, is going to happen again. Wrote the apostle Peter: "In the last days there will come men who scoff at religion and live self-indulgent lives, and they will say: 'Where now is the promise of His coming? Our fathers have been laid to their rest, but still everything continues exactly as it has always been since the world began.'

"In taking this view they lose sight of the fact that there were heavens and earth long ago, created by God's word out of water and with water; and by water that first world was destroyed, the water of the deluge. And the present heavens and earth, again by God's word, have been kept in store for burning; they are being reserved until the day of judgment when the godless will be destroyed." 2 Peter 3:3-7, N.E.B.

It is a grim picture, but it is as certain as was the Flood of Noah's day. It will be another case of like conditions causing like results. Man's wickedness and folly—his violence, lawlessness and sadism—will once more bring overwhelming retribution.

Now, as then, everybody will be involved, in every country and island around the world. There will be no place to hide, no way of escape, save the one God provides.

Now, as then, there will be a warning, louder far and clearer than in Noah's day, because there are so many more people who must hear the message.

Despite all its wickedness, God still loves mankind. That is why Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" Matthew 24:14.

Then. Not before. He will delay His return until every creature has had opportunity to hear the good news of salvation, to learn of His willingness to change men—to make them over into His likeness—and to bestow upon them everlasting life.

In vision the apostle John saw this work of warning and redemption proceeding with unexampled speed and passionate earnestness in the closing years of time. He wrote: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the

hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:6-10.

It is all symbolic language, of course, but there can be no doubt that it represents God's final warning message which He sends to all mankind just before the end. While it warns against apostasy and rebellion, it is still the same good news to which Jesus referred in Matthew 24:14. It is indeed the best news that ever fell on human ears, telling men that they do not need to be slaves to evil, that there is a way of escape to a better, happier life, here and hereafter.

The preaching of this message produces marvelous results. Out of the clutches of Satan, out of the most evil and adulterous of all generations, it produces a people of sterling integrity and uprightness who become known in all the earth for their unswerving loyalty to God and His Word. Of them, others say, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. Or, as rendered in the New English Bible, "Here the fortitude of God's people has its place—in keeping God's commands and remaining loyal to Jesus."

Do such people exist today? They do indeed. They are to be found in almost every country under heaven. And they are hurrying with the speed of angels to "every nation, and kindred, and tongue, and people."

Listen to the message they proclaim in more than a thousand tongues. See how it is custom-built for this very time. Note how it has become essential to the preservation of Chris-

tianity in a godless and apostate world. See how it is thrusting the advent movement, once ridiculed as an absurd little cult, out into the very forefront of the world scene as the outstanding defender of the Christian faith, the champion and bulwark of Christian truth.

"Fear God and give glory to Him," it declares at the very moment when belief in a Supreme Being is dying out, when even theologians are saying, "There is no God," and clergymen declare that He is neither "up there" nor "out there" nor anywhere.

"Worship Him that made heaven and earth" it cries, when almost all others have fallen for the evolution theory. "God made man in His own image," it affirms, not from a speck of slime in some primeval sea. The marvels of the human brain, of the human blood circulation, of the human nervous system, of man's power to see and hear and feel and think and remember and worship, are not the result of accident but rather of the direct creative act of the omnipotent God.

The Ten Commandments, as interpreted by Jesus, are still the divinely-given standard of right living, it proclaims, as the world rushes on to total lawlessness and corruption. In this counsel is to be found not only the right way to live but the best way. Herein lies the secret of happiness here and hereafter.

"Remember the Sabbath day to keep it holy," it declares, in an hour when most people regard nothing holy and make no difference between one day and another. Here, it claims, is God's remedy for all the nervousness of a speed-crazy generation. On the Sabbath may be found the rest that weary millions need. Here is refreshment from the eternal reservoirs of heaven for an over-stimulated, pill-saturated generation.

"The hour of His judgment is come," it cries to a rebellious world which claims not only that there is no God but

also no judgment; that every man may do that which is good in his own eyes. "God shall bring every work into judgment, with every secret thing," (Ecclesiastes 12:14) it says to those who state that sentiment is the only true guide and that the situation justifies the deed no matter how immoral it may be.

And then it declares to the multitudes steeped in sin, bound and shackled by harmful habits, There is deliverance! Not by chemicals but by Christ. Not by swallowing LSD on a piece of sugar but by bringing the mind into harmony with God through humble submission to His will and accepting His forgiving and restoring love. In Christ alone there is help for man's tortured thoughts, healing for his weakened mind and body, and freedom from the sordid, foolish habits which are destroying him.

Looking toward the end-time of the world the prophet Joel caught a glimpse of the shining purpose of God in that dark hour. There shall be deliverance "in the remnant," he said. Joel 2:32. He saw a delivered people who, knowing from personal experience the secret of deliverance, preach it, teach it, live it, until all men shall know that there is redemption in Christ, whether they accept it or not. Spreading the good news of deliverance is indeed the remnant's noblest and most vital function.

This, then, is the message that God is sending to the world in the time of the end, a message of beauty and power that is gathering from every country a people who shall be Christ's loyal, stalwart, devoted remnant in the closing crisis of the ages. This is the refuge that He is building for the stormy times ahead, the hiding place to which the honest in heart may flee, the ark that shall ride out the fiery floods of the future and rest at last in His eternal kingdom of righteousness and peace.

The question arises: Is it possible for such a message as this—a message that is in open conflict with so much modern

teaching, that exalts principles of righteousness long abandoned by the world as obsolete and old-fashioned—to be proclaimed to all the world in any reasonable time? What of the new millions coming upon the scene in time's last hour? How can they all hear it? Surely the task is too great, the problem interminable.

But as the blind man said after Jesus had given him sight, "Herein is a marvelous thing." John 9:30. God has made ample provision for this very emergency! There is nothing too hard for Him.

Already hundreds of thousands have accepted this heaven-inspired message all around the globe. There are nearly 400,000 adherents in the United States and Canada, 250,000 in Africa, nearly 200,000 in South America, 200,000 in Central America, over 100,000 in Europe, 75,000 in Australasia, 190,000 in the Far East, 40,000 in Russia—over a million and a half in all, and thousands more joining every month that passes.

From forty-five publishing houses, in almost as many countries, this movement is spreading the good news by means of books and magazines in nearly a thousand languages.

By the Voice of Prophecy, Faith for Today, and other radio and TV programs it is reaching millions more.

But what of the seemingly insuperable obstacle of the population explosion? God is ready for that too.

In June, 1967, there occurred an event of great historical and prophetic importance. For the first time since the dawn of history a live global telecast linked five of the seven continents, reaching a minimum of half a billion persons, or 15 percent of the earth's population. Only South America and Antarctica were unable to join the telecast.

Transmission involved four satellites: Early Bird over the Atlantic, Lani Bird 2 over the Pacific, and both the Soviet Union's communication satellites.



The program was arranged by the National Educational Television network, whose vice president, William Kobin, explained the reason for it in the following terms: "This project represents a unique example of the use of television—the most powerful means of communication ever invented—in the service of international cooperation and understanding. Since the key to international understanding lies in communication between peoples, the significance of this special broadcast far transcends the program itself."

The significance is indeed fantastic. It means that at long last instantaneous communication between all the inhabitants of the globe is now not only possible; it is almost a reality. Man has finally found a way to communicate with his fellow man in every part of the earth simultaneously. Henceforth, if anyone of sufficient importance wants to send a message, or a warning, to people of all countries at once, he will merely have to make arrangements with the networks and speak. It will be expensive—the June telecast cost about \$300,000—but that won't matter. If the message, or warning, is important enough, the networks will carry it as a public service.

Now observe the prophetic importance of all this. From the Holy Scriptures it is clear as day that the time has come for Jesus Christ to return to this earth in power and glory. The prophecies declare it; the signs of the times and the existence of God's remnant people confirm it.

But if such a dramatic and history-jolting event is to take place, everybody alive must know about it and have a chance to prepare for it. It wouldn't be fair if some knew about it and others didn't. Everybody must know at once. There must be a simultaneous warning. Now there can be.

If ever there were a sign of the times of vast significance, here it is. Obviously, because time is short and the end is near, God is moving into the world scene on a scale no one ever dreamed possible. He is making use of the creative abil-

ities of the human mind to accomplish His purpose and do what He promised to do centuries and millenniums ago.

Consider this: If you had a message to give to mankind, and money was no problem, what would you do? Would you flash it on the sky in every country? That could be misunderstood. Would you use billboards and newspapers? That could be both confusing and time-consuming. Would not the most effective way be to place a little box in every home—a box which everybody would look at every day—and then by means of satellites, and every other available electronic device, beam your message to that box?

That is what God is doing. He is behind this seemingly miraculous development. He is preparing for the moment when swiftly, simultaneously, He will send His last warning to every soul on earth. Thus He will bring His world program to a swift and startling conclusion. "*Then,*" as Jesus said, "shall the end come." Matthew 24:14.

# End—and a New Beginning

Driving west across the great plains of North America it seemed to me that the road ahead must soon come to a dead end. The mighty Rockies, towering ever higher as I drove nearer to them, completely blocked my path. Seemingly there was no way through.

But there was. At the last moment, just as the road appeared to be going straight into this mighty wall of rock, it turned suddenly to the right, making its way up through verdant foothills, snowcapped peaks, and on to the Golden West.

Even so the road on which mankind is traveling today appears to be headed for a terminus. Ahead lies nuclear war, widespread lawlessness, universal starvation, culminating in the glorious but devastating return of Jesus Christ as King and Judge of mankind.

Of this there can be no doubt. The Stone from heaven is to crash upon the nations in the time of the end, grinding them to powder. Daniel 2:34, 35.

When Christ is "revealed from heaven with His mighty angels in flaming fire" He will inflict "vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus." 2 Thessalonians 1:7, 8, R.S.V.

In that day, "The kings of the earth and the great men and the generals and the rich and the strong, and everyone, slave and free," will hide "in the caves and among the rocks

of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of Him who is seated on the throne, and from the wrath of the Lamb; for the great day of Their wrath has come, and who can stand before it?' Revelation 6:15-17, R.S.V.

Wrote the apostle Peter, "The day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up." 2 Peter 3:10, R.S.V.

Such is the end which the prophets of old predicted. As Ezekiel wrote: "Thus says the Lord God: Disaster after disaster! Behold, it comes. An end has come, the end has come; it has awakened against you. Behold, it comes." Chapter 7:5, 6, R.S.V.

But is this all? No indeed. Linked with every divine prediction of the end of the world there is assurance of a new beginning. Always, as total darkness threatens, a light appears.

The road does not end at the mountains. It goes up and over and into the Promised Land.

Notice that when the prophet Daniel declared that the nations of the latter days will be ground in pieces he added: "In the days of those kings the God of heaven will set up a kingdom which shall never be destroyed. . . . And it shall stand forever." Daniel 2:44, R.S.V.

Likewise, after the apostle John was shown multitudes fleeing from "the wrath of the Lamb," he looked "and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!'" Revelation 7:9, 10, R.S.V.

And Peter, after announcing the fiery end of this planet,

when "all these things" will "be dissolved," confidently announced: "According to His promise we wait for new heavens and a new earth in which righteousness dwells." 2 Peter 2:11, 13, R.S.V.

Thus it was with all the prophets of old. They saw beyond the end a new and glorious beginning, a future of unexampled happiness and peace. As Abraham once said, God does not destroy the righteous with the wicked, but in His own way cares for them and preserves them; and someday He will bring them forth to enjoy a life more beautiful than they ever imagined.

All down the ages God has given assurance to His loyal followers concerning the marvelous future He is planning for them, so that their faith should fail not, nor their hope grow dim.

Through the prophet Isaiah He sent this most precious message: "Behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind. . . . I will rejoice in Jerusalem, and be glad in My people; no more shall be heard in it the sound of weeping and the cry of distress. . . . They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of My people be, and My chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be the offspring of the blessed of the Lord. . . . They shall not hurt or destroy in all My holy mountain, says the Lord." Isaiah 65:17-25, R.S.V.

Hundreds of years later the apostle John was given a similar vision and wrote: "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, prepared

as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them; He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.'" Revelation 21:1-4, R.S.V.

No more suffering, no more crying, no more death!

No more violence, nor more fighting, no more war!

No more selfishness, no more jealousy, no more cruelty!

Such is the glowing future God has planned for His faithful people. Forever and ever they will live in a world so beautiful in every way that the apostle Paul said of it, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. In other words, the home of the saved is too lovely to describe, too wonderful for human imagination.

This illuminates the statement in Revelation 14:6 which tells how God's remnant people will carry "the *everlasting gospel*" "to every nation, and kindred, and tongue, and people."

They are the bearers of good news, not evil tidings. Everlasting good news. News that is as good as it ever was. News that is as full of hope and joy and eager anticipation as God Himself could design for a hopeless world.

True, they are to warn everybody of the approaching end; they must tell of the consequences of rebellion against the government of God; but this is only a fragment of their task. They are essentially the people of deliverance, ever seeking the salvation of others and finding their greatest satisfaction in opening the doors of heaven to those who have shut themselves out.

Because of this they are the only truly happy people in a most unhappy world. They radiate the joy of the Lord to people who have forgotten what true joy really is.

We have good news for you today! they cry to friends, neighbors, acquaintances, everybody. Good news about God and His love. Good news about the future and all the wonders of the coming kingdom of righteousness and peace. Good news about the soon coming of Christ and all His glorious plans for those who love Him.

Good news for the sick, that they will soon enjoy everlasting health; good news for the maimed, that they will soon have total restoration; good news for the blind, that they will see; and for the deaf, that they will hear. Good news, too, for the sad, because all who have died in Christ shall rise from the grave, never to die again.

All this plethora of good news gives impetus to the advent movement. It drives everybody into service, compelling men, women, and children to constant and urgent action. It sends them to the ends of the earth, to tell their wondrous story before time runs out.

On January 13, 1967, two New York policemen heard an unusual roaring sound rising from under a street. Smelling gas, and suspecting that something serious must be the matter, they radioed for help, then ran from house to house, ringing doorbells and shouting, "Get out! Don't bother to grab anything! Get out!"

Soon other policemen arrived with bullhorns shouting, "This is an emergency. Everybody out!"

Into the night poured more than 300 residents, some in bathrobes, some in pajamas, some in nightgowns. Some had babies in their arms while others dragged frightened children behind them.

They were just in time. Minutes later there was a tremendous explosion, and a sheet of fire swept the neighborhood.

Wrote one eyewitness, "Fire engines and autos were incinerated. Telephone poles burned like giant candles. Houses went up in flames."

Six hundred firemen using a hundred engines fought the blaze, which burned out of control for more than four hours as gas company crews worked frantically to shut off valves controlling the broken twenty-four-inch main.

As dawn broke, "Two fire engines, a gas company repair truck, and several cars stood gutted and smoldering. . . . Blackened telephone poles stood near a charred school crossing sign. Only the red brick stoops remained of two houses. Behind them were dark, smoking pits."

But the people were safe. Thanks to the quick-wittedness of the police and the urgency of their warning, not a man, woman, or child was lost.

It sounds much like what happened in Sodom many centuries ago.

As fire threatened the ancient city, angels, not police, cried to Lot and his family, "Escape for thy life; look not behind thee." Genesis 19:17. All who heeded were saved, as Sodom went up in smoke.

Jesus gave a similar warning to the people of Jerusalem concerning the coming of the Roman armies in A.D. 70. Note its urgency: "When you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place . . . , then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to take what is in his house; and let him who is in the field not turn back to take his mantle." Matthew 24:15-18, R.S.V.

Those who heeded His advice were saved. Those who didn't perished in one of the worst sieges of history.

It's going to be the same again one of these days. With signs of the approaching end becoming clearer every day, all who understand the times will make known, with ever-



increasing urgency, the imminence of earth's final climax.

Just as those New York police concluded, from the underground noise and the smell of gas, that catastrophe was imminent, so the servants of God, beholding the tremendous happenings of our time, will know that the end of the world is at hand. Supported by overwhelming evidence, they will declare in the words of the Master, "When you see these things taking place, . . . know that the kingdom of God is near." Luke 21:31, R.S.V.

At the same time, with all the tenderness, gentleness, and eagerness which only the love of God makes possible, they will proclaim the everlasting good news until time at last runs out. "Prepare to meet thy God!" they will cry, not as a threat, but rather as a loving invitation to share eternity with Him.

This is the call that comes to you just now. Because God loves you so much, and because He knows how near is the end, He pleads with you to give your heart fully to Him. For your present and eternal good He wants you to renounce the evils that entice you, and give up the harmful habits that threaten your life and health. He wants you to unite with His remnant people for whom He cares so greatly and for whom He is planning so much.

He wants you to stand up and be counted for righteousness and truth, to be a courageous witness for all that He values most.

In the words of Lowell Mason He pleads,

"Stay not, O stay not for earth's vain allurements!

See how its glory is passing away;

Break the strong fetters the foe hath bound o'er thee;

Heir of the kingdom, turn, turn thee away."

Above all He wants you to spread the good news of His delivering power, of the soon return of Jesus in majesty and splendor, and of the glorious afterward.

In words of tender invitation "the Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

This may be the moment of decision for you. Do not let it pass. Go with God today.

There will be no need then for you to fear the end. With David you will be able to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm 46:1, 2.

And in that crowning moment of the ages when Christ appears as King of kings and Lord of lords, you will be among those who will look up confidently and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

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